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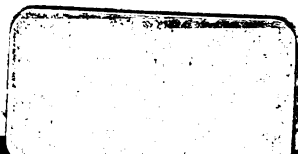
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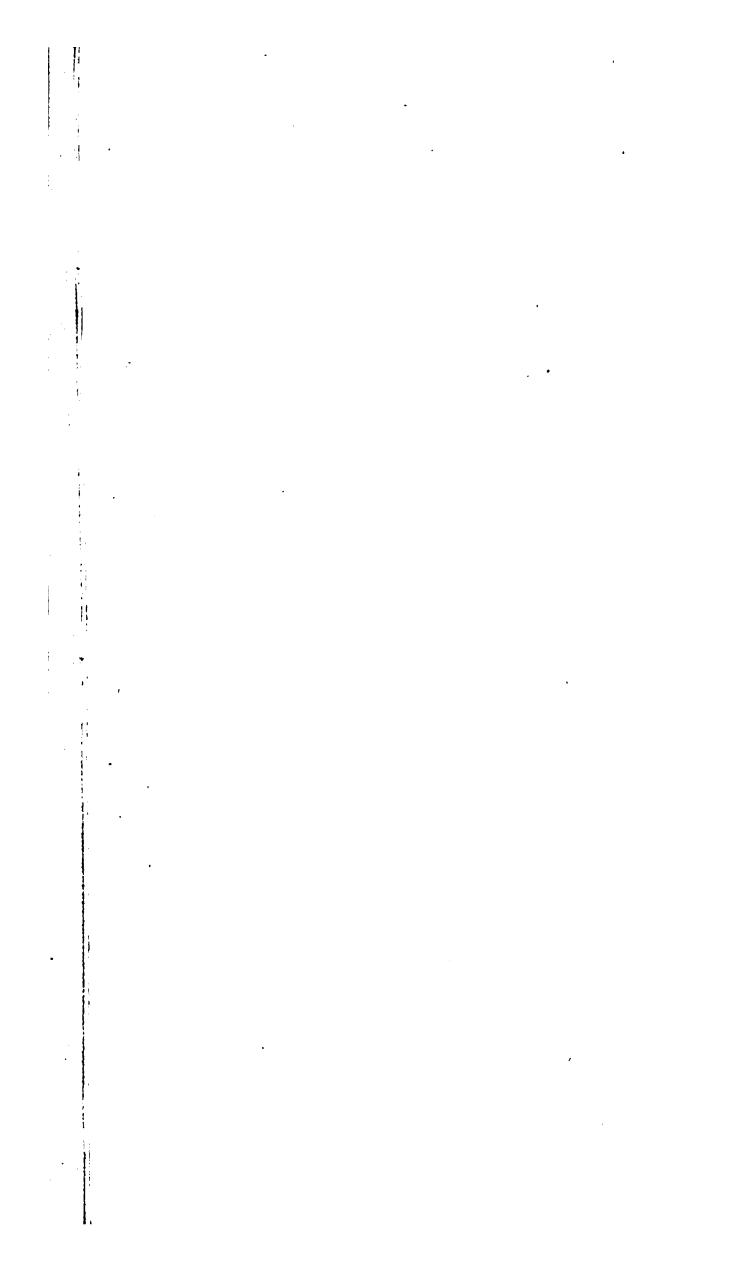
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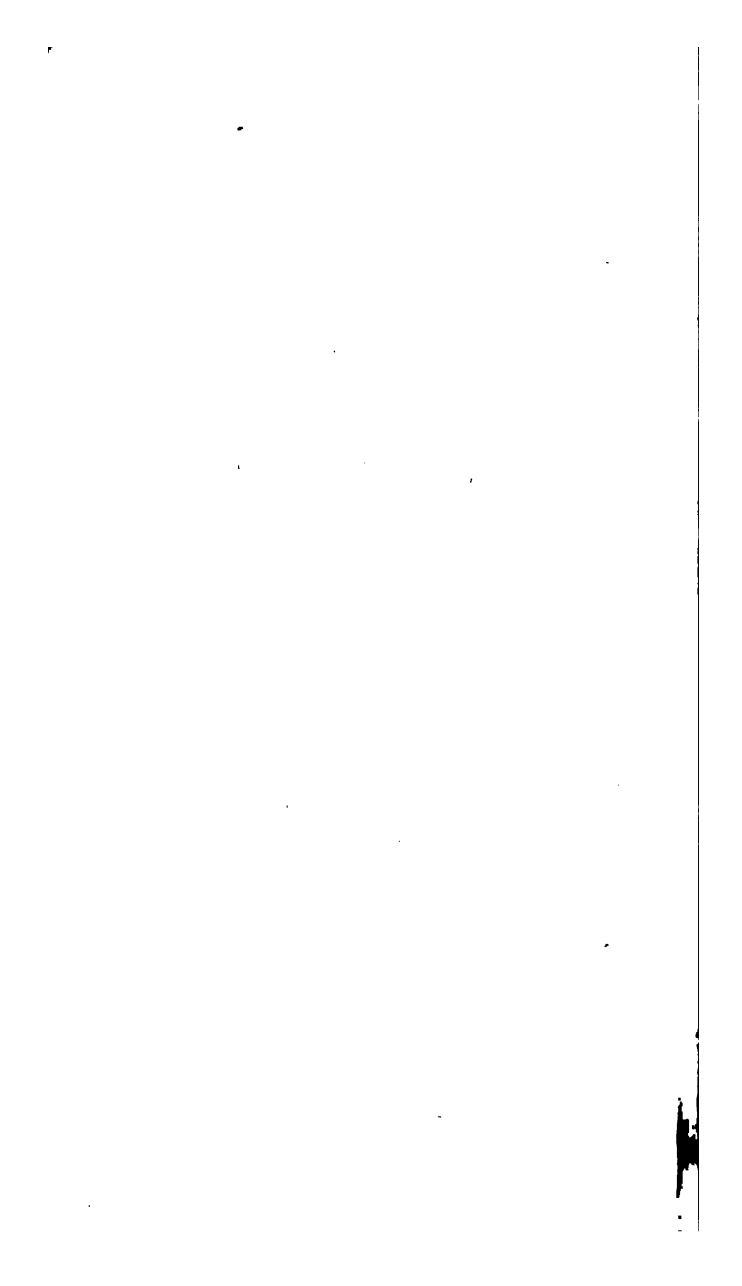


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A SYSTEM:

CONTAINING,
The PRINCIPLES of the
CHRISTIAN RELIGION,
SUITABLE TO THE
Heidelberg CATECHISM;

BY
Plain QUESTIONS and ANSWERS.

Useful for the Information of all Persons in the true
Confession of Faith; and necessary towards their Pre-
paration for that awful and solemn Ordinance, The
LORD'S SUPPER.

To which is prefixed,
A particular Address to Parents in general.
Shewing the Relation they stand under to their
CHILDREN, to instruct them in the Principles of the
Christian Religion.

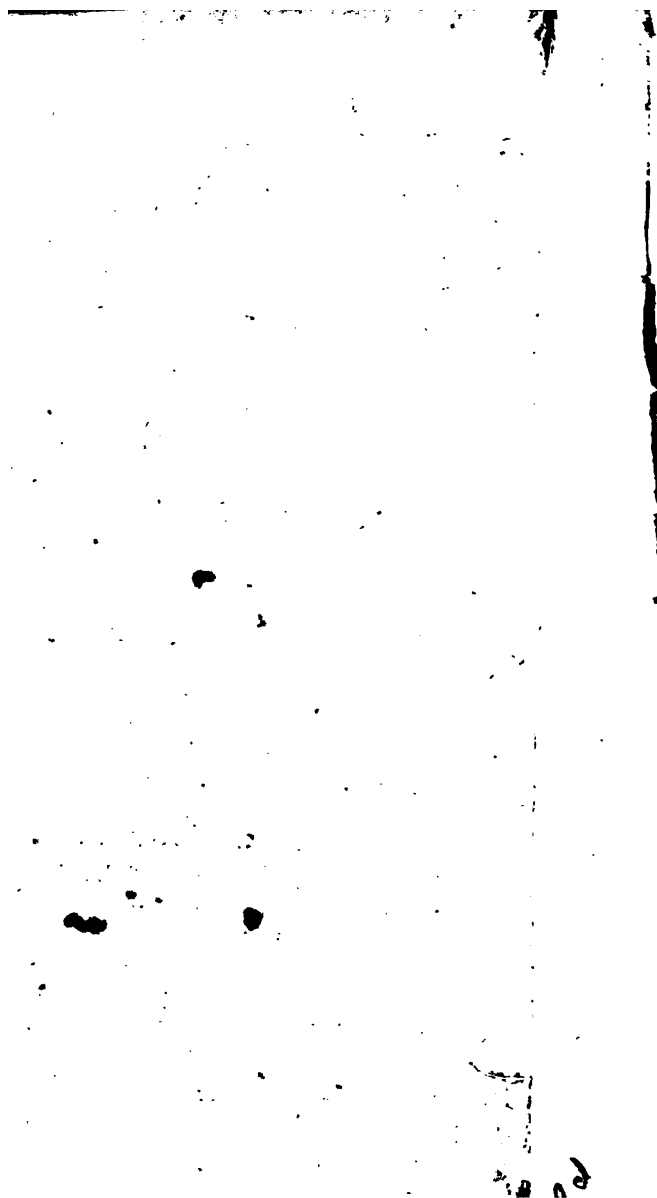
And, to which is added,
An Application upon the whole SYSTEM.

Shewing therein, the great Importance of studying
and practising Christian Religion; being both *the Light*
of the World, and Salt of the Earth.

By *LAMBERTUS DE RONDE*;
Minister of the Protestant Dutch Church at New-York.

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DEDICATION.

*To the most holy and adorable Trinity,
The Father, Son and Holy Ghost ; the
only Eternal, Omnipotent, Omniscient,
Holy, True, Bountiful, Faithful, All-
sufficient, and Gracious God. Who art
the true Support of all thy faithful Ser-
vants, annointed by thy Holy Spirit, who
stand before thee in the Work of the Mi-
nistry, and lift up their Hands towards
thy Holy Habitation. The Father of
Lights, and Giver of every good and
perfect Gift ; the most Worthy Object of
our Knowledge, Faith, Hope, Love, Ado-
ration, Thanksgiving, and Obedience ; to
whom every Knee shall bow, of Things in
Heaven, and Things on Earth. And
also, God to be praised above all, for
Ever and Ever. Amen.*

FORASMUCH as all good Things
proceed from thee, the Father of
Lights, it is most fit, and our incumbent
Duty, to render to thee alone, our un-
feigned Thanks and Praises, for thy di-

DEDICATION.

vine Assistance in the Composition of the following Work, and the innumerable other Mercies which thou hast vouchsafed to bestow on thy unworthy Servant; he findeth himself under the greatest obligations to offer up this his *System* (containing the Principles of thy sacred Worship, according to thy revealed Word) unto thy great and glorious Name, humbly beseeching thee to accept his unfeigned, tho' unworthy Sacrifice of Praise, and Thanksgiving for the same; and hoping it may prove agreeable to thee, through Jesus Christ, thy only Son our Lord and Saviour.

Thy Servant, O Lord, hath explained the Verity of our reasonable Service; for thy Kingdom is a Kingdom of Truth, in which none can enter, but those who love the Truth as it is in Christ, and have experienced its Efficacy within themselves, which is the Kingdom of God established in their Souls.

Thou knowest the Design of thy Servant, which is the Edification of Mankind, to win them for thee his Lord and Master; and may it please thee to that Purpose, to bless his feeble tho' earnest Attempts.

He hath endeavoured to conduct his
fellow

DEDICATION. iii

fellow Creatures, to the supreme and Eternal Good in Christ Jesus, the only faithful Saviour, in whom the Soul can find eternal Consolation: But as our best Deeds in this Life are all imperfect and polluted with Sin; and we only know and are sanctified in Part, 'till the splendor of heavenly Perfection shall dispel all Vapours of Ignorance and Imperfection; so also is thy Servant persuaded, and doth confess it before thee, that this, as well as all his other Works, is not without its Faults, been composed with the Frailties to which human Nature is subject, tho' with a sincere Intention to the Glory of thy Name, the Edification of thy Church; and to promote (in Expectation of thy divine Blessing) the eternal Salvation of his fellow Creatures.

O merciful Father, forgive thou his Sins, cleanse him from secret Faults, by the Sacrifice of thy only Son; forgive those Errors, which through the Imperfection of his Understanding may appear in this his Performance.

May it please thy divine Majesty, favourably to receive from the Hand and Heart of thy unworthy Servant, this Work (which he in and for thy Name and thro'

thro' thy Assistance hath thus laboured,) let it be crowned with thy Approbation.

Pour down thy heavenly Blessing upon it; take it under thy powerful Protection; defend it against the Attacks of Satan and the Enemies of thy Truth, that by the Co-operation of thy Spirit, it may be prosperous and successful, answering the desired End, proposed in the writing and publishing of it; namely, the Glory of thy Name, the Propagation of the Gospel in this and other Places; the Illumination and Repentance of many (hitherto) ignorant and ungodly Sinners; the Increase of the Knowledge, Faith, Hope, and Sanctification of thy Flock.

And while our heedless Youth is generally wandering as in a Wilderness, with little or no Instruction in thy pure Doctrine, may this Work, O gracious God! be an Instrument in thy Hand to convince both Parents and Children of their Duty, to the Praise of thy Name, and the Comfort and Salvation of their immortal Souls.

Let it be crowned with thy Blessing, O merciful God! who hath promised to establish the Work of thy Servants.

Thy Servant doth present it to thy
Throne

DEDICATION.

v

Throne, even as he willeth that he hath received it from thee; let it answer the End proposed, that is the Praise of thy Name, the Joy and Welfare of his Soul, as well as the Souls of others.

O gracious Lord! have Pity of thy Church, increase in us true Religion; let all your Servants more and more labour to reform and take Heed to their Ministry to fulfil it; take Heed to their selves, and to the Flocks over which the Holy Ghost had made them Overseers; let them so study and preach, so pray and converse among their People, that they may both save themselves and them that hear them; let them frequently and industriously improve their Time and Talents for Christ; let them prudently contrive, zealously and unanimously execute their holy Contrivances for the Advancement of thy Kingdom, and Interest of Christ in the Souls of their People: O mighty God, exhort also the Members of thy Church, to assist us with Prayers and all holy Endeavours in that Work; let them consider, as blessed an Opportunity that very Season of Mercy they have now, as their Souls can desire; give them hungry Appetites to the Word of Grace; open thou their Eyes that they

ma

may behold wondrous Things out of thy Law ; sanctifie them through thy Truth ; thy Word is Truth : Let their whole Spirits and Souls, and Bodies, be preserved Blameless unto the coming of our Lord Jesus Christ.

O God, do good in thy good Pleasure unto Zion ; build thou the Walls of *Jerusalem* ; make all thy Servants stedfast unmovable, always abounding in the Works of the Lord, for as much, as we know, that our Labour is not in vain in the Lord, who is worthy to receive, all Praise and Glory for ever, *Amen.*





To the R E A D E R.

ESPECIALLY

To my beloved Congregation, and all those who are truly desirous of Information in the Principles of the Protestant Religion in the English Language.

May Grace, Mercy and Peace, be multiplied unto you all, through the Merits of our Lord and only Saviour Jesus Christ, Amen.

THERE is nothing more natural for me to expect, than that this my System, will excite the Wonder of many, and probably raise the Prejudice of others against such a bold Undertaking, by a Person so little versed in the English Language, and according to the Nature of Mankind in general, the Author foresees it will not be so well received of those, who, for their Part, will do nothing for the Welfare and Edification of the Church, and their Fellow Creatures; and are, moreover, accustomed to envy the Works of others, when they cannot cause them to be censured and rendered odious by their masterly Judgements.

And, indeed, considering my singular Disadvantages, and the little Opportunity I have had of attaining a tolerable Proficiency in so difficult a Language, it would be Presumption to pretend to write it with Ease and Elegance.

All I aim at, is to express my Sentiments intelligibly; and as the Work is designed, rather to adorn the Mind with divine Truths, than to please the Imagination with the Flowers of Rhetorick; it is to be hoped the candid Reader will easily pardon such verbal Inaccurancies, and Orthographical Errors, as must (all Circumstances considered) be naturally expected in my first Attempts of this Kind. The Reason of my publishing the following Tract, rather in English than in my natural Tongue, is assigned in the Sequel. With regard to those who may be inclined to find Fault with my System it self, I know I can do little silence them as others; Non quivis Lectori auditorive placebo Lector & auditor non mihi quisque placet; however, every one may judge of it as he pleases: I submit myself to that common Lot, which all Writers by their Publications must undergo, I mean to be despised by the many, and approved by the Candid and Serious; nor do I value the Animadversions of such Criticks, who seldom approve of any Thing but what is the Produce of their own Brain; for me, it is enough that I have the Answer of a good Conscience towards God; who knows I have a sincere Design in the Composition and Publication of this Work; that is to impress on the Minds of Men, the most holy Principles of our Christian Faith, according to the holy Scriptures, and Plan of the Heidelberg Catechism, in as plain and demonstrative a Manner, to the Apprehension of the lowest Capacity, as was possible for me to do, in this Time of almost universal Degeneracy, wherein Truth is fallen in the Street, the Ignorance of the People is great, and true Piety practised by very few; in a Time wherein Libertinism is arrived to its highest Pitch, whereby many of our young People (if the Lord in Mercy prevent not) are in the greatest Danger to be carried away as with a Torrent, to their everlasting Ruin; yea, in a Time, wherein our Practice under Christianity, presents but a very gloomy Aspect, in which the God of this World hath blinded the Minds of them that believe not, 2 Cor. iv.

Therefore

Therefore let every one be admonished to exercise themselves in the Word of God, especially in the principal Truths thereof; and further endeavour to attain to a more extensive Knowledge and Increase, in the holy Wisdom, that the Word of Christ may dwell in them richly in all Wisdom, Col. iii. Chiefly as a fair Opportunity is now offered those, who used to say, they would willingly be instructed in the Principles of our Doctrine, if it possibly could be done in the English Tongue; let them therefore delay no longer such a necessary Instruction in the wholesome Doctrines of the Gospel, but endeavour after a theodogical and sacred Knowledge to be made free by the Truth, John viii.

That vain Youth may be stirred up to forsake the foolish, and to go in the Way of Understanding, Prov. ix. That they may learn to know, to love, and experience by themselves, the Sweetness and Excellency of the Truth of Christ our dear Saviour, chusing with Mary, that good Part, which shall not be taken away from them, Luc. x.

For which Reason after most of the Points of Doctrine treated of, I have made some Application, urging the Use and Practice of Piety, that every one may be inwardly convinced of the Necessity of a true Faith and Repentance, flying to Jesus Christ as the only Fountain of Salvation, to receive of him Grace for Grace, John i. and also a true Consolation both in Life and in Death. This is briefly the Design I proposed to myself in the Explanation of the divine Truths to the Glory of God, the Edification of his Church, and the Allurement of such as are yet Strangers to the Covenant.

I have generally confined myself to the Method of our Heidelberg Catechism, which according to a laudable Custom is constantly expounded amongst us, on the Lord's Day, by which Means the Learners accustomed to that Method, may the easier comprehend the Truth therein contained, when they hear those Doctrines.

I have

I have found myself the more induced to compose such a System, because I do not know, that any such Explication or Commentary on our Heidelberg Catechism, by Question and Answers, has ever been published in the English Language.

If any will misconstrue my good Intentions, contemptibly disapprove, or maliciously hinder the Use and Progress of it, or my Work it self, by Reason of some Principles, which are not agreeable to their peculiar Opinions, I will cheerfully bear such Contempt and Gain-saying, in the Strength of God. In the mean Time, I recommend it to my sovereign Lord and heavenly Father, to whom I have humbly dedicated it, that he may take it into his powerful Protection, bless and defend it, against the Attempts of all Adversaries; and tho' this Practice may seem strange to many People, I can assure them it is very usual with the Divines in the United Provinces of the Netherlands, because God as the Lord of Lords, and King of Kings, ought to be adored and glorified, in all our Works, as the Fruits of his Wisdom, Goodness, and Power. Should any burlesque and ridicule these venerable Truths, the Essence of the Gospel, because they are not agreeable to their Carnal Wisdom, I shall only say with my divine Master, O that thou hast known in this thy Day, the Things that belong to thy Peace, but now they are hid from thine Eyes, Luke xix.

And to such as may complain, that this System is too large, saying, how can we learn that by heart? I answer, although such a Complaint is a Sign that they have no delight in spiritual Understanding, yet they may be made easy, if they have a Mind to be instructed therein, as I offer myself to that Purpose as an Instructor to Persons of every Age or Degree, not doubting, but that God, who hath so remarkably assisted me in composing this Work, will farther enable me to speak from it to the Instruction of others, to the End, that his Name may be glorified; and the Reformed Church more and more established.

*I beseech you my courteous Readers, to ascribe every thing
you*

you find for the Benefit of your Souls, to the Grace of God, and all Deficiencies to myself.

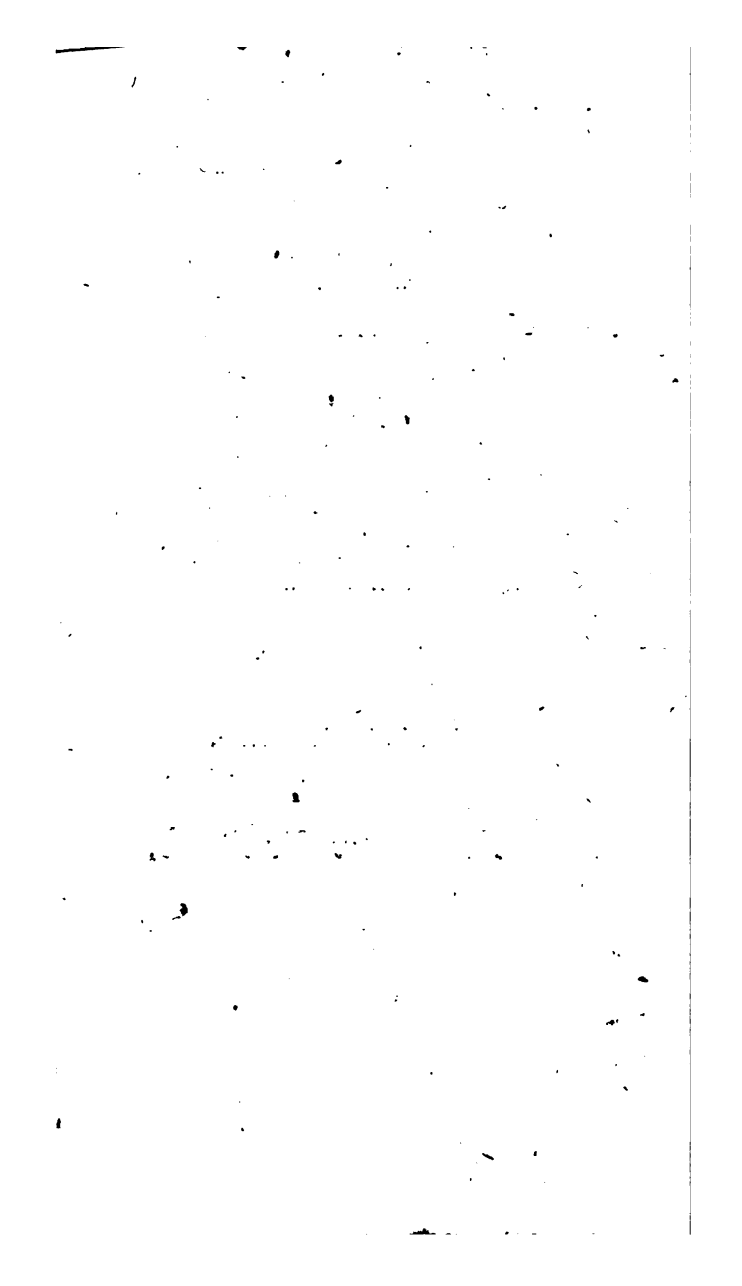
Finally, I pray the Father of Light, that it may please him to bless these my weak Endeavours, that they may answer the proposed End; and to enable and sanctify all the Faculties of Soul and Body, to employ the rest of my Days to the Edification of his Church, and enlarging of his Kingdom.

I desire, kind Reader, to be remembered by you, in your Prayers at the Throne of Grace, even as you may expect the same from me; and to conclude, I now pray; That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom, and Revelation in the Knowledge of him, the Eyes of your Understanding being enlightened, that you may know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints, and what is the exceeding Greatness of his Power toward us who believe.

I am thine,

In all Christian Service,

Lambertus De Ronde.





A particular ADDRESS to *Parents in general.*

SINCE we learn by the Word of God, that we are obliged to bring up our Children in the *Nurture and Admonition of the Lord*, Eph. vi. 4. and in the vth Book of Moses, Deut. vi. 6. 7. *these Words*, (viz. of the Law) *which I command thee this Day, shall be in thine Heart, and thou shalt teach them diligently unto thy Children, and shall talk of them, when thou sittest in thine House, and when thou walkest by the Way, and when thou liest down, and when thou risest up*; even also Solomon, Proverb xxii. 6. *Train up a Child in the Way he should go, and when he is old, he will not depart from it.*

It is therefore not enough to provide for them, so as we find in Scripture, to be our Duty, 1 Tim. v. 8. 11. Cor. xii. 14. And natural Affection and Reason teaches us; but we must also learn them to know and serve God rightly, that they may not perish, but be saved for ever; or even as new-born Babes are with their Mother's Milk nourished, they also must be nourished, *with the sincere Milk of the Word, that they may grow thereby*, 1 Peter ii. 2. and from Babes and Sucklings they may attain *Strength* for the Honour and Service of the Lord, Psa. viii. 2. following the Examples of that pious Grand-mother *Lois*; and that believing Woman *Eunice*, who had accustomed her Son *Timothy from a Child, to know the Scriptures, which are able to make him wise unto Salvation*, 2 Tim. iii. 15.

If then thou art a Parent, a Father, or a Mother, thou art to consider thy Calling under this Relation, to observe the great Obligation to your Children, so that they may be really sanctified by the divine Spirit

in that Covenant which you have sworn before God, and that they perish not through thee, by your Carelessness.

Therefore let the Thoughts of the everlasting Ruin of your Children by Negligence, provoke you to instruct them; and consider the Arguments, which I shall make use of to convince you; yea, which I hope God may impress upon your Minds.

Think that they are created to serve and glorify such a holy and supream Being, to be his Property with Soul and Body, and not of any others; and must they be a Property of God's? Has he formed them to *utter his Praise*? How scandalous then is it, to take them (through a careless Education) from their Proprietor, and let them be a Prey for the Devil and the World! Indeed it would be hard and sorrowful for you, in Case your Children should be taken away from you by the Hands of malicious People, and offered up unto others to be their Slaves; even so bitter you ought to think it is for God, to see that his Creatures should, as it were, perish, (while you allow them as much as appears by your Negligence) to be thus snatched from his Arms, whom he would have sanctified to his Service, and to be happy in his Love; but besides that, your own Love and Inclination, ought to excite you to a christian Education of them, on which the Welfare of your Children (under the Blessing of God) commonly depends; or can you hate, kill, and entirely forsake your own Flesh and Blood? Can you so easily give up your Children (who have proceeded from your own Body) to the cruel Claws of the Devil, and eternal Bands and Captivities of the Prince of Darkness?

O Fathers! O Mothers! I call your own Consciences to witness! Would it not be grievous for you that your most dear Infants, by the violent Hands of a Tyrant, should be murdered? Alas, how would the Eyes of the tender hearted Mother, swim in brackish
Tears!

Tears! How would she (in Agony of Soul) wring her Hands! With what Grief would her Heart be affected! And what a dreadful howling would she raise, when a furious Tyrant should break with Force into the House and take hold of her innocent Suckling, which lays in the Cradle, stabbing and turning the same on the Point of his Lance. Oh! how would the tender Heart of the Mother be stung and pierced through with Sorrow! How would she run, and stretch out her Hands after the Child! The more when this innocent Babe, yet living, should be offered up to the consuming Flames of Fire. How would the feeble Voice, the ghastly writhing of the little Members, and the last Sight of such a dying Lamb, cut through her Heart and Reins, and mortally strike her! And what Father would not to the utmost be astonished, yea swoon away by the chilling Fright, when he should see with his own Eyes, his Son, the Joy of his Life, the Hope of his Posterity, tortured, chained, and condemned to Death? It seems to me that the penetrating View, and the melancholly Remembrance of such a tragical Scene, would consume his Flesh and drink up his Spirits, and his grey Hairs would with Sadness and Pains go down unto the Grave.

But are you not more cruel Murderers of your own Children, if you do not take Care of their immortal Souls, and that they may be educated in the Fear of God, by which they may be snatched away from the Paths of Hell. And if you, by Negligence of your Duty in despising the Means so highly necessary for their learning and observing the true Religion, the only Method of becoming favourite Children of God, should without natural Affection, suffer their immortal Souls to fall a Prey to the Devil, the World, and several erroneous Spirits, till they are caught by their violent Enemies; should not God (who has given them to your Care) ask their Blood at your Hands? Certainly; and your Children shall hereafter, in that awful Day

of Judgment, rise against you, curse you to your Faces, and lay their Punishment to your Charge.

Consider then, Parents, that your Love towards your Children not only consists, in providing for them, as far as they can live happily in this temporal Life, yet more, than that, the greatest Love you can shew to them, is, when you endeavour to lead them unto their Redemption in Jesus Christ, out of their everlasting Ruin, and to practise all such Means, by which they can be instructed in the true Principles of the pure Doctrine and Fear of the Lord, *as the Beginning of Knowledge*, Prov. i. 7. *Having Promise of the Life that now is, and of that which is to come*, 1 Tim. iv. 8. And also that you may have Joy of them, Prov. xxiii. 24. 25. To such a Practice of Means, the great Scope, which every one ought to have in Matrimony, namely, *to raise unto the Lord a holy Seed*, will oblige us, according to the Promise which all married People before God and Witnesses have sworn. Would you perform this Oath? it is your Duty to stir up your Children, (by Words and Christian Examples) to a holy Life and virtuous Behaviour, else you have sworn falsely, and it will appear that the Intention in your Matrimony has only been carnal.

And shall I speak of the solemn Dedication, which you have made of your Children, by the Ministration of Baptism? Do not you remember how you have offered up these innocent Infants unto the holy Trinity, the God of the Covenant, when they are baptized in his Name? Do not you remember, that it has been your Promise to educate them in the Knowledge of the Truth, and instruct them in the Religion you had them baptized in, when they should come to a ripe Understanding? Yea, to separate them wholly to God and his Service: Unless you perform that, woe! then to the Souls of them, who have engaged before the Face of the Lord, and his Servant, with such an insensible or feined Heart!

Or

Or shall I add that general Design which all Christians ought to have, to enlarge and propagate the Kingdom of Christ, suitable to our Lord's Prayer, when we pray, *Your Kingdom come*. By this then all Parents are obliged to practise that in regard to their Children, as having above others the best Opportunity for that; and should you not propagate the Kingdom of God in your own Children, how would you do that in others? Should you pray this Prayer only with your Mouths, unless you perform it in Fact, then you pray either without Knowledge, or if with Knowledge, then you shew yourselves Hypocrites, who pray for some Thing that they do not mean.

And to convince you farther, remember that he that edifieth not the House of Christ with his Children, he edifieth the House of the Devil; whilst this holds, *He that is not with me, is against me; and he that gathereth not with me, scattered abroad, Mat. xx. 30.*

And what shall comfort you at the parting Time, if they die through your Neglect, in a christless Condition? This will be the grieving Consideration, my Child is for ever ruined, and I did nothing to prevent it, but rather help him to it; I am the Cause of his terrible Fall; I have neglected to lead him in the Way of Science and Holiness; I have slighted to teach him in Prayers and Christian Virtues; I am the Cause that the Devil has had so much Power over him, that he has cursed, sworn, lied and practised all Sorts of Evil. Duty discharged, is the only Comfort in that Day.

And the Consideration of the great Day, should move your Bowels of Pity for them. What a sad Thing will it be to see your Children at Christ's left Hand? O Parents, do your utmost to prevent this Misery! *Knowing the Terrors of the Lord, we persuade Men.* You have peculiar Advantages that no others have; You have Opportunities to instil the Know-

ledge of Christ into them ; if therefore you neglect, who shall help them ?

Behold, my Friends, these Instructions about your Children. I found myself obliged to tell you of, so that you may know your Duty.

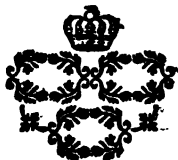
If you will endeavour now, with the deepest Supplication and Prayer to God, for his Assistance in following my Advice, that I have prescribed unto you, about these and all other Duties, agreeable to the Word of God ; then you, with your Children, can be assured of his Promises ; and howsoever it may go in this World, that you always may glory in a good Conscience, which is not wounded with a knowing of a scandalous Negligence, and can be perfectly rejoiced when you, with your Children, and whole Household, have served the Lord, believing that all his Promises, (which he has made in his Word, unto them who fear him) will be fulfilled : Yea, if it was, *that the Mountains should depart, and the Hills be moved, his Kindness shall not depart from thee, nor from your Seed, neither shall the Covenant of my Peace be removed, saith the Lord Jesa. liv.*

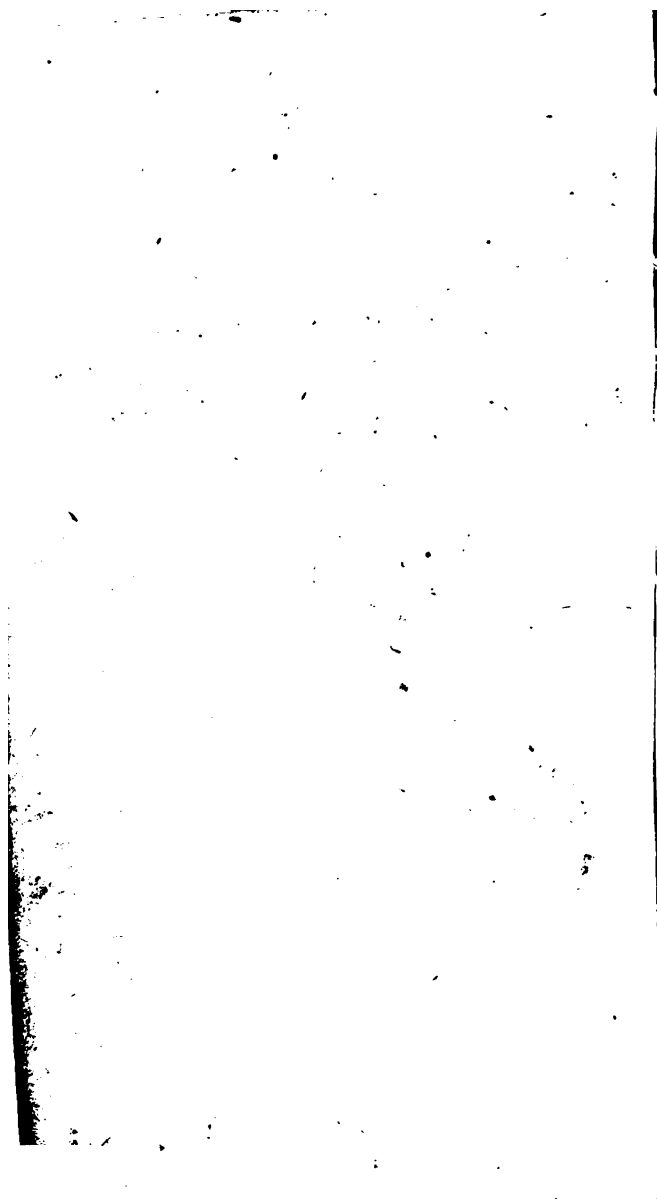
O ! How comforting will it then be, for you to have served God in such a Manner with your Children ? What an Abundance of Riches will follow upon that, even whilst here on Earth ? May you have a Fund of Consolation in God's Promises, here Treasures of the Gospel, here Faith, here a Hope of Glory, here abundant Grace, and sure sealing by the Holy Spirit, which Things are better than Gold, yea than all the Riches of the World, because he that is a Partaker of them, has *enough*, even as *Jacob* says, Gen. xxxiii. 11. And if we look upon that which will follow, that is no less than an everlasting Glory, 1 Tim. iv. 8.

Happy then such Parents, who can justly expect those with their Children, and be in such a Hope of their Salvation ; then will be fulfilled the cheering Promise, Mal. iii. 16. 17. *Then they that feared the Lord*

Lord spake often one to another, and the Lord hearkned, and heard it; and a Book of Remembrance was written before him, for them that feared the Lord, and that thought upon his Name: And they shall be mine saith the Lord of Hosts in that Day, when I make up my Jewels, and I will spare them as a Man spareth his own Son that serveth him! yea, then they will be able to cry out with Joy in the last Day, at the coming of Christ, Behold, I and the Children which thou hast given me, Hebr. ii. 13.

May that great God vouchafe to thee that Happiness through Jesus Christ, the Lord and dear Saviour of all his true Servants. *Amen.*







A SYSTEM:

CONTAINING,

The PRINCIPLES of the Christian Religion,
By plain QUESTIONS and ANSWERS.

OF RELIGION.

Question. *WHAT is Religion?*

Answer. It is a Method to know and serve God rightly, according to his Word; with Expectation of Grace and Salvation in Jesus Christ.

Q. Do you find such a Description in the Word of God?

A. Yes. Amongst others, Paul called the Faith of God's Elect, *the acknowledging of the Church, which is after Godliness, in Hope of eternal Life, which God (who cannot lie) promised before the World began.* Tit. i. 1, 2.

Q. How many Religions are there?

A. As there is only one true God, so also there is but one true Religion, Eph. iv. 5. *One Lord, One Faith, One Baptism.*

Q. What is the true Religion?

A. The Christian Religion, profess by the reformed Protestants.

Q. Why do you call it the Christian Religion?

A. Because I believe and confess therein, that Jesus Christ is the Son of God, and true Saviour, who should come into the World; upon which our Faith and Salvation are grounded. John xx. 31. *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have Life through his Name.*

Q. Why do you call it the Reformed Protestant Religion?

A. In general to distinguish it from that of other Professors.

Professors of the Reformed Religion; such as are the Socinians, Armenians, Annabaptists, and innumerable others, who have crept up in this corrupt Age; but in particular, because it is according to the Simplicity of the Gospel, pure from the false Doctrines of Idolatry, and free Agency, with which the Roman Catholick Religion is defiled and corrupted.

Q. By whom has this Religion been established, as it is now practised?

A. By all the Members of the truly reformed Protestant Churches, who profess the Doctrine according to the Old and New Testament, as it is comprehended in the Articles of the Christian Faith, revised and established by the national Synod of Dort, in the Years of our Lord 1618, and 1619.

Q. Is then this Christian reformed Doctrine the only true Religion?

A. Yes. Because it alone has the essential Attributes which belong to a saving Religion.

Q. Which are those essential Attributes?

A. They are specially four. 1st, That we know God rightly, according as he has been pleased to manifest himself in his Word. 2d, That we ascribe the Glory of all Good in us, to God; but all Cause of Corruption and Sin, to ourselves. 3dly, That we stir up in the People, true Piety; and administer unto them full Consolation whilst living, and at the Time of their Death.

Of the HOLY SCRIPTURES.

Q. WHERE are the Principles of the true Religion to be learned?

A. Out of the holy Scriptures, which are contained in the Books of the Old and New Testament, called the Word of God.

Q. How can the Scriptures be called the Word of God, seeing the Things contained therein were spoken and written by Men?

A. They

A. They are truly and properly called the Word of God, because they came not by the Will of Man, but Holy Men spoke as they were moved by the Holy Ghost, 2. *Pet.* i. 2. 1.

Q. What are the principle Arguments to persuade us that the Scriptures are of divine Authority and Inspiration?

A. These Things especially convince us, 1st, The great and wonderful Things therein contained, which are above the Comprehension of Men; such as the Trinity, the Incarnation of the Son of God. 2^{dly}, The Holiness of the Doctrine, in commanding whatsoever is pure and holy, *Phil.* iv. In forbidding all Unholiness under Pain of Damnation, 1 *Cor.* vi. 9. This shews that they came not from Satan, being contrary to his Design; nor from Men, it being against his corrupt Nature, and above his Capacity, and therefore they must be derived from God alone. 3^{dly}, The Certainty of the Promise, and the fulfilling of all Prophecies concerning the Revelation of Christ. 4^{thly}, By their awful Impression on the Soul, in the Power they have to search and discover the Secrets of Men, *Heb.* iv. 12. In their converting Efficacy, changing and renewing the Soul, *Pf.* xix. 8. No human Power can do such Things as these. 5^{dly}, The uncontrollable Miracles with which they are sealed, put it beyond all rational Doubt, that they are the very Words of God.

Q. Are the Scriptures perfect? do they contain every thing that is necessary to know, and do for Salvation?

A. Yes. *Pf.* xix. 7, 8. The Law of the Lord is perfect, converting the Soul; the Statutes of the Lord are right, rejoicing the Heart. And 2 *Tim.* iii. 16, 17. All Scripture is given by Inspiration of God; and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works.

Q. Is every Thing in Scripture evidently revealed?

A. That

A. That which belongs to the pure Doctrine, and also to our Salvation therein contained, we can clearly apprehend; but as to their Mysteries, we ought to believe them, though they are incomprehensible; for Man must necessarily, and more justly adore, the incomprehensible Things revealed of the Divine Being, making the infallible Testimony of God the only Ground of his Faith, and not his own fallible Reasoning: That would be a Proof rather of his Pride, than Humiliation before God, whose Mysteries we either cannot, or need not understand. *Job* xx. 11. 7. and *Deut.* xix. 29.

Q. But if the pure Doctrine in Scripture evidently is revealed, can every one apprehend that?

A. No. The Scripture, like the cloudy Pillar which it records, is Light to the true *Israelites*, but Darkness to the *Egyptians*; *1 Cor.* ii. 14. But the natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him, &c. And *1 Cor.* i. 23, 24. Where Christ crucified, unto the Jews is a stumbling Block, and unto the Greeks Foolishness; but unto them which are called, both Jews and Greeks, Christ is the Power of God, and the Wisdom of God.

Q. What is necessary to understand the holy Scriptures?

A. To pray to God for the Assistance of his holy Spirit to enlighten and sanctify our Understanding; and to engage us to exert a religious Diligence in studying of them. *Pf.* cxix. 18. Open thou mine Eyes, that I may behold wondrous Things out of thy Law. And *Pf.* cxliiii. 10. Teach me to do thy Will, for thou art my God; thy Spirit is good, lead me into the Land of Uprightness.

Q. Is every one that has access to the holy Scriptures, bound to study them? And may every one read them in his own Language?

A. Yes. *John* v. 39. Search the Scriptures, for in them ye think ye have eternal Life; and they are they which testify of me. *Acts* xvii. 11. These were more noble than those of Thessalonica, in that they received
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the Word with all Readiness of Mind; and searched the Scriptures daily, whether those Things were so.

Q. What follows from thence?

A. That we must take Care to owe no Obedience to the Injunctions of Men, farther than they are sufficiently warranted by the written Word of God. Matt. xv. 9. But in vain they worship me, teaching for Doctrines the Commandments of Men.

Q. But are we not bound to believe what learned Men teach us, as Points of Faith, though not contained in the Word of God?

A. No. If the Things they teach us be not expressly, or by necessary Consequence, in the Word of God, we are not obliged to believe them as Points of Faith. Jes. viii. 20. To the Law, and to the Testimony, if they speak not according to his Word, it is because there is no Light in them. Or, suitable to the Hebrew Text, There will not be rising of Light to them. Gal. i. 8. Though we, or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed.

Q. If then the Scripture is our only Rule, what is our Duty to prevent Errors?

A. Deliberately to examine what we hear, and not be hasty in receiving any Doctrine; but to be mindful of that Admonition of our Saviour, Matt. vii. 15. Beware of false Prophets, which come to you in Sheep's Cloathing, but inwardly they are ravening Wolves.

Q. What is our Duty to God for such a Revelation?

A. That we heartily render to God a due Honour for his Testimony; a due Acknowledgment for the Mercy of his Revelation; and a due Obedience to his Commandments.

The first Question of the HEIDELBERG CATECHISM.

Q. WHAT is your only Consolation whilst you are living, and at the Time of your Death.

Son, that whosoever believeth in him should not perish, but have everlasting Life.

Q. What do you mean by belonging to Jesus Christ?

A. To be his Property, Rom. viii. his Holy Bride, Jes. 56. his Children, Jes. viii. 18. his Sheep, John x. 14. &c.

Q. How did you become his Property?

A. By a voluntary Gift of the Father to the Son, John xvii. 6. - I have manifested thy Name unto the Men which thou gavest me out of the World.

Q. In what other Manner?

A. Because he has made with his precious Blood, full Satisfaction for all my Sins, 1st. Pet. i. 18. 19. For as much as ye know, that ye were not redeemed with corruptible Things, as Silver and Gold, from your vain Conversation received by Tradition from your Fathers, but with the precious Blood of Christ.

Q. How else?

A. By a Covenant, Ezech. xvi. 8. I swear unto thee, and entered into a Covenant with thee saith the Lord God, and so you became mine.

Q. But why must you be his Property in Soul and Body?

A. This we learn in the Scripture, 1st Cor. vi. 20. because God will be glorified in both.

Q. Do you belong to Christ as well in Life as Death?

A. Yes. Rom. xiv. 8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's.

Q. What Benefits have you received from that?

A. 1st. That he delivered me from the Power of Satan, Heb. ii. 14. 15. that through Death he might destroy him that had the Power of Death; that is, the Devil. 2. That he preserves me to eternal Life. John vi. 39, 40. And this is the Father's Will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last Day. 3. That he assured me of my Salvation. Rom. viii. 16, 17.

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The Spirit itself beareth Witness with our Spirits, that we are the Children of God; and if Children, then Heirs; Heirs of God, and joint Heirs with Christ. 4. That he reforms, and makes me willing to live with a sincere Heart and Affection towards him. *Pf. cx. 3. The People shall be willing in the Day of thy Power, in the Beauties of Holiness, from the Womb of the Morning.* *Tit. ii. 14. Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.*

Q. But is it sufficient to know that there is such a Consolation for a Christian?

A. No. I must endeavour to be able to answer and know for myself, that Soul and Body, whether alive or dead, belong not to me, but to my faithful Saviour Jesus Christ.

Q. How shall you obtain this Knowledge?

A. By using all such Means as can give true Comfort.

Q. What are such Means?

A. We do find them in the following Question, under three chief Articles.

The second Question of the HEIDELBERG CATECHISM.

Q. HOW many Things ought you to know in order to live and die with this saving Comfort?

A. " Three Things. 1. The Greatness and Horribleness of my Sins and Misery. 2. How I may be delivered from them. And, 3. What Acknowledgment I ought to make to God for such Deliverance.

Q. What do you mean by the first Article?

*A. 1. I mean not only to know, but also to repent of and confess the Sins by which I have offended and provoked the Mercy and Goodness of God, according to *Pf. li. 3, 4. I acknowledge my Transgression and my Sin is ever before me. Against thee, thee**

have I sinned, and done this Evil in thy Sight. 2. That I know the evil Consequence of Sin, how highly it wrongs my Soul, defacing and defiling it; also renders me guilty, and consequently exposes me to Condemnation, as *Prov. viii. 36. He that sinneth against me, wrongeth his own Soul; and they that hate me, love Death.*

Q. Is that the true Method to obtain a saving Comfort?

A. Yes, certainly. For by this, 1. The Spirit of God humbles the Heart of Man, brings it to Self-denial, and makes it long for Salvation. *Acts ii. 37. Now when they heard this, they were pricked in their Hearts; and said unto Peter, and the Rest of the Apostles, Men and Brethren, what shall we do?* 2. It reveals the Excellency and Preciousness of Jesus Christ. *Phil. iii. 8, 9. I count all Things but Loss, for the Excellency of the Knowledge of Christ Jesus; for whom I have suffered the Loss of all Things, and do count them but Dung, that I may win Christ, &c.*

Q. What do you mean by the second Article, "To be delivered from them?"

A. That isto say, how that by Faith in the Son of God, and by his Righteousness manifested in the Holy Gospel, I can be justified and redeemed from all Sin and Misery, and become a Partaker of all the Benefits, which he, as Mediator, has obtained. *Acts xvi. 31. And they said, believe in the Lord Jesus Christ, and thou shalt be saved.*

Q. Is this Faith expedient for our Consolation?

A. Yes. Because by it we discover the only and perfect Saviour; it moves the Soul to adore him; and is the Medium to unite us to Christ.

Q. What is the third Article?

A. It shews, "what Acknowledgment I ought to make to God for such Deliverance;" that is, 1. That I confess my own Invalidity, Guiltiness, and Corruption; and that I deserve eternal Punishment. 2. That I glorify God in all his Attributes, especially his Wisdom, Love, Power, and Justice discovered in the Revelation

velation of such an All-gracious Redeemer, through whose super-abundant Merits, we can be delivered from all our Sins and Miseries. O! unspeakable Love! well may we cry out, *Pf. cxvi. 12, 13. What shall I render unto the Lord, for all his Benefits towards me. I will take the Cup of Salvation, and call upon the Name of the Lord.* And that we present our Soul and Body as reasonable, holy, and lively Sacrifice unto him, who has not only rescued us from Hell, but established our Title to all his Blessings included in the Promises, and all the Felicity laid up in Heaven.

Q. Is that also a certain Way to obtain substantial Comfort?

A. Yes. Whilst such a Gratitude is the End of my Deliverance. Luke i. 74. That he would grant unto us, that we being delivered out of the Hands of our Enemies, might serve him without Fear. And 1 John, v. 2. By this we know, that we love the Children of God, when we love God, and keep his Commandments.

Q. What Use should we make of this pure Doctrine?

A. Thereby to endeavour to become the Property of Jesus Christ.

Q. In what Manner?

A. By despising all vain and idle Things, which used to be my only Comfort; disclaiming all Self-sufficiency; but as a poor returning Sinner going to Jesus Christ, devoting myself wholly to him, praying that he may make me his Property, to live and die in him.

The FIRST PART

Of the Misery of MAN.

The third Question of the HEIDELBERG CATECHISM.

Q. HOW are you made sensible of your Misery?

A. "By the Law of God.

Q. Where

Q. Wherein doth the Misery of a natural Man consist?

A. In every Thing capable of rendering the State of a rational Creature unhappy.

Q. How do you describe this Unhappiness?

A. Man is by Nature sinful, departed from Communion with God; is under his Wrath and Curse, in Time and Eternity; and unable to help himself out of this Miery.

Q. How do you prove that he is sinful?

A. From Rom. iii. 10, 23. As it is written, there is none righteous, no not one. For all have sinned, and come short of the Glory of God.

Q. How do you prove that he has no Communion with God?

A. From Eph. ii. 12. At that Time ye were without Christ, being Aliens from the Common-wealth of Israel, and Strangers from the Covenant of Promise; having no Hope, and without God in the World.

Q. How do you prove that he is under God's Wrath?

A. From Eph. ii. 3. And were, by Nature, Children of Wrath, even as others. Which, impends over all the unregenerate in the World. Gal. iii. 10. Cursed is every one that continueth not in all Things which are written in the Books of the Law, to do them.

Q. How do you prove the Miseries of Time, to Death itself?

A. From Gen. iii. 17, 19. Cursed is the Ground for thy Sake, in Sorrow shalt thou eat of it all the Days of thy Life; in the Sweat of thy Face shalt thou eat Bread, till thou return to the Ground, for out of it wast thou taken. And Rom. vi. 23. The Wages of Sin is Death.

Q. How do you prove the Miseries after this Life, to Eternity?

A. From Ps. ix. 17. The Wicked shall be turned into Hell; whose Torments are Pain of Loss, and Pain of Sense. Luke xvi. 22, 23. The rich Man also died, and was buried; and in Hell he lift up his Eyes, being in Torments, and seeth Abraham afar off, and Lazarus in

in his Bosom. As also at the Resurrection, and re-uniting of Soul and Body, when that awful Sentence shall be pronounced, *Matt. xxv. 41. Depart from me, ye Cursed, into everlasting Fire!*

Q. How do you prove that Man is unable to help himself out of his Misery?

A. From Rom. vii. 24. O! wretched Man that I am; who shall deliver me from the Body of this Death.

Q. Is not every one convinced of such a woful State?

A. No. Man by Nature is so blind, and so full of self Love, and Pride, that nothing can convince him, except only, the Spirit of God. Rev. iii. 17. Because thou sayest, I am rich and increased in Goods; and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

Q. Is not the bare survey of your sorrowful State, sufficient to acquaint you with your Misery?

A. No. I must be persuaded thereof by myself, and find, and know myself so Miserable; as David said unto Nathan, 2 Sam. xii. 13. I have sinned against the Lord; and Psa. li. 3. For I acknowledge my Transgressions: Being thus convinced of my ruined State, causes true Repentance, and a looking out for my Redemption.

Q. How are you thus convinced, and made Sensible of your Misery?

A. By the Law of God: I mean the Moral Law, which God hath given at Sinai; summarily Comprehending the ten Commandments. Exo. xx. and Deut. v. the Explication of which is contained in, and throughout the whole written Word of God; and named therefore very often the Law. Psa. xix. and 119.

Q. But since the Law is given upon Sinai, under the Old Testament; in what Sense doth it bind Christians being under the Gospel?

A. As a Rule given by our Saviour to order their Conversations. Mat. v. and Gal. vi. 16. And as many

many as walk according to this Rule, Peace be on them, and Mercy; and upon the Israel of God. *Jam. ii. 8, 9, 10.* If ye fulfil the royal Law according to the Scriptures, thou shalt love thy Neighbour as thy self; ye do well, &c.

Q. What Power hath the Law to shew you your Misery?

A. The Catechiser shall shew that, when he makes a Comparison between the Demand of the Law, and the Inability of Mankind.

The fourth Question of the HEIDELBERG CATECHISM.

Q. WHAT doth the Law of God require of us?

A. "Jesus Christ teaches us in that Summary which he hath given us of it, *Matt. xxii.* Thou shalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Mind: That is the first and great Commandment; and the second is like unto it, Thou shalt love thy Neighbour as thy self. On these two Commandments hang all the Law and the Prophets."

Q. What is the first Object of your Love?

A. God; as the perfect Good of Man.

Q. Wherein doth the Love of God consist?

A. In having great Delight and Esteem in his Word, and keeping his Commandments. *Pf. cxix. 97.* For thy Law is my Delight. And *John xiv. 21.* He that hath my Commandments, and keepeth them, he it is that loveth me.

Q. How must you love the Lord your God?

A. With all my Heart, and with all my Soul, and with all my Might, *Deut. vi. 5.*

Q. What is contained herein?

A. To love the Lord with a supreme Love.

Q. What doth it imply?

A. It implies the loving of God purely; and absolutely for himself, and his divine Excellencies, *Cant.*

i. Thy

i. Thy Name is as Ointment poured forth; therefore the Virgins love thee. And the Benefits we receive from him, Ps. cxvi. 1. *I love the Lord, because he hath heard my Voice and my Supplication.*

Q. *What doth it contain more?*

A. It causes the Soul to depreciate and slight all other Things in Comparison of God's Glory, and Interest in Christ. Acts xx. 24. *But none of these Things move me; neither count I my Life dear unto myself, so that I might finish my Course with Joy.* Phil. iii. 8. *I count all Things but Loss, for the Excellency of the Knowledge of Christ Jesus, my Lord.*

Q. *Why must we love God with a supreme Love?*

A. Because such Love only suits the transcendent Excellency of God; and devotes all we are, and have, to God; and is the only Love that will continue to the End, Rom. viii. 35. *Who shall separate us from the Love of Christ?*

Q. *What is meant by our loving our Neighbours as ourselves?*

A. It is the exact Observation and Practice of the Golden Rule of Christ, Matt. vii. 12. *Therefore all Things whatsoever ye would that Men should do to you, do ye even so to them; for this is the Law and the Prophets.*

Q. *Are all Men to be loved alike with the same Degree of Love?*

A. No. We must love all Men benevolently, even our Enemies, Matt. v. 44. But the Saints we must love with Complacency, Ps. xvi. 3. *But to the Saints that are in the Earth, and to the Excellent, in whom is all my Delight.* And to such, especially we must do good, Gal. vi. 10. *As we have therefore Opportunity, let us do good to all Men; but especially unto them who are of the House of Faith.*

Q. *Can we love God, and not our Neighbour?*

A. No. 1 John, iv. 20, 21. *If a Man say, I love God, and hateth his Brother, he is a Liar; for he that loveth not his Brother, whom he hath seen, how can he love*

love God, whom he hath not seen. And this Commandment have we from him, That he that loveth God, loveth his Neighbour also.

The fifth Question of the HEIDELBERG CATECHISM.

Q. CAN you perfectly keep these Commandments?

A. "No. For I am inclined by Nature to hate both God and my Neighbour."

Q. Can you prove, that since the Fall, no mere Man is able perfectly to keep the Word of God, but doth daily break them in Thought, Word, and Deed?

A. Yes. For the Word of God teacheth plainly, Rom. iii. 12. They are all gone out of the Way; they are together become unprofitable; there is none that doth good, no not one. Prov. xx. 9. Who can say, I have made my Heart clean: I am pure from my Sin. James iii. 2. For in many Things we offend all, &c. 1 John, i. 8. If we say that we have no Sin, we deceive ourselves, and the Truth is not in us.

Q. Why can't you perfectly keep the Law of God?

A. Because I am by Nature inclined to hate both God and my Neighbour.

Q. Do you find in the Holy Scriptures that we are haters of God?

A. Yes. Rom. i. 30. Back-biters, Haters of God, &c. And Rom. viii. 7. The carnal Mind is Enmity against God; for it is not Subject to the Law of God, neither indeed can be.

Q. How do you prove that we are Haters of our Neighbours?

A. By Tit. iii. 3. Living in Malice and Envy, hateful, and hating one another.

Q. Is then the reasoning of the Catechist sufficient to shew that we are not capable of keeping the Laws perfectly?

A. Yes. Whereas the perfect keeping of the Law of God consists in the perfect and constant Conformity

the external and internal Actions of Heart and Life to every Command, of God Gal. iii. 10. *Cursed is every One that continueth not in all Things which are written in the Book of the Law to do them*; and that no Man can do since the Fall, as appears from Gen. vi. 5, and viii. 21. *The Imagination of Man's Heart is evil from his Youth.*

Q. What do you conclude from this Doctrine?

A. That this is the true and only Way to shew the right Path to them who want a saving Comfort, being conformable to the Word of God, and his Order of working, to bring Sinners by his Grace to his Communion.

Q. What use do ye make of this Doctrine?

A. 1st, That we pray to God, *Psf. cxxxix. 23, 24. Search me, O God, and know my Heart; try me, and know my Thoughts; and see if there be any wicked Way in me, and lead me in the Way everlasting*; that we may know what miserable Sinners we are. 2d, How that Justification by our own Works, is utterly impossible to the most righteous Man, *Gal. ii. 16. For by the Works of the Law, shall no Flesh be justified.* The Consideration of which, ought to make Christ desirable in our Eyes, and cause us to fly to him, who loveth Mercy, and not Sacrifice, and is not come to call the Righteous, but Sinners to Repentance; *Mat. ix. 23.*

The Sixth Question of the HEIDELBERG CATECHISM.

Q. HAS God then created Man so wicked and perverse?

A. No. On the Contrary, God created Man good, and after his own Image; that is to say, truly just and holy, that he might have a true Knowledge of his Creator, to love him with all his Heart, to live with him, to praise and bless him in Happiness eternal.

Q. How do you prove that God created him good?

A. Gen. i. 31. And God saw every Thing that he had made, and behold it was very good. Ecl. vii. 29. This only have I found, that God hath made Man upright.

Q. What doth the Scripture call the Goodness in which God created Man?

A. The Image of God, Gen. i. 27. So God created Man in his own Image; in the Image of God created he him; Male and Female created he them.

Q. What is meant by the Image of God?

A. Not the Resemblance of God in any bodily Shape or Figure, but in Holiness. Eph. iv. 24. And that ye put on the new Man, which, after God is created in Righteousness, and true Holiness.

Q. In what Graces did Men resemble God?

A. In such a Knowledge of God himself, and the Creatures, which made him Happy. Col. iii. 10. And have put on the new Man, which is renewed in Knowledge, after the Image of him, that created him.

Q. In what other Graces did this Image consist?

A. In Righteousness as well as Holiness. Eph. iv. 24. Yea, God created Man also, so that he had a Perfection of Knowledge to discern his true Interest; a Perfection of Holiness to capacitate him for Obedience, and a Perfection of Happiness disposing him to Perseverance.

The seventh Question of the HEIDELBERG CATECHISM.

Q. AS Man was thus created, from whence doth his natural Corruption proceed?

A. From the Fall and Disobedience of our first Parents, in the terrestrial Paradise, by which our Nature hath been so corrupted, that we are all conceived and born in Sin.

Q. Wh

Q. Who were these first Persons or Parents ?

A. Adam and Eve.

Q. Where did God place them ?

A. In the terrestrial Paradise. Gen. ii. 8.

Q. What special Act did God exercise towards Man, in the State wherein he was created ?

A. When God had created Man, he entered into a Covenant of Life with him, upon Condition of perfect Obedience, forbidding him to eat of the Tree of Knowledge, of Good and Evil, upon Pain of Death.

Q. Can you prove that there hath been such a Covenant ?

A. Yes. Hos. vi. 7. But they like Adam have transgressed the Covenant. Rom. iii. 27, 28. And this hath Moses also shewn evidently. Gen. ii. tho' sparingly, because his Intention in his writing is, to demonstrate the Grace of God.

Q. What was God's Covenant with Adam before the Fall.

A. It was to give Life and Happiness, upon Condition of perfect personal Obedience. Gal. iii. 12. The Law is not of Faith, but the Man that doth them, shall live in them.

Q. Did our first Parents continue in the State wherein they were created ?

A. No. Our first Parents being left to the Freedom of their own Will, fell from the State wherein they were created, by eating the forbidden Fruit, and so sinned against God. Gen. iii. 6, 7.

Q. What Evil was there in eating thereof ?

A. There was a twofold Evil, namely, the Evil of Sin, and the Evil of Punishment ; both very great Evils.

Q. What was the Evil of Sin ?

A. A threefold Evil : 1st, Against God, called Disobedience. Rom. v. 19. As by one Man's Disobedience the many were made Sinners. 2d, Against Himself, Soul, Body, and Estate. 3d, Against his Posterity. Rom. v. 12.

Q. What was the Evil of Punishment?

A. 1st, Loss of God's Image. 2d, Horror of Conscience. 3d, Sorrow and Trouble on Mankind. 4th, Expulsion from Paradise. 5th, Death both of Body and Soul, and Curse on the Earth and Creature.

Q. Who made Man fall so miserably?

A. Satan, in or by a Serpent, Gen. iii.

Q. How could such a wise Man fall, being created Upright?

A. By abusing the Liberty of Free-will.

Q. Hath God caused or taught them to abuse the Liberty of Free-will?

A. No. Not in any wise inclining them thereto; but by with-holding that efficacious Grace to be Obedient, which God was in no wise obliged to give to them.

Q. Is not this Sin only upon the account of Adam?

A. No. The Covenant being made with Adam, not only for himself, but for his Posterity, all Mankind descending from him by ordinary Generation, sinned in him, and fell with him in his first Transgression.

Q. How doth it appear that we are all tainted therewith?

A. By Scripture Testimony, Rom. v. 12. *As by one Man Sin entered into the World, and Death by Sin; and so Death passed upon all Men, for that all have sinned,* Rom. vii. 12.

Q. How came all Men to fall with Adam?

A. Because all were included in Adam's Covenant, as a Man's Covenant includes his Children before they are born; and even as the Father's Treason affects his Posterity.

Q. Into what State did the Fall bring Mankind?

A. Into a State of Sin and Misery.

Q. Wherein doth the Sinfulness of that State consist, whereinto Man fell?

A. It consists in the Guilt of Adam's first Sin, the Want of original Righteousness; and the Corruption of

of his whole Nature, which is commonly called *Original Sin*, together with all actual Transgressions which proceed from it.

Q. Can you prove that Men are Guilty before God of original and actual Sin?

A. Yes. Ps. li. 5. Behold, I was shapen in Iniquity; and in Sin did my Mother conceive me. Eccl. vii. 20. There is not a just Man upon Earth, that doeth Good, and sinneth not.

Q. How can we be guilty of Adam's Transgression?

A. We are guilty of it, because Adam sinned not as a single or private Person, but as a publick Representative of all Mankind. Rom. v. 15, 16, 17. But not as the Offence, so also is the Free Gift. For if through the Offence of one, the many be dead; much more the Grace of God, and the Gift by Grace, which is by one Man, Jesus Christ, hath abounded unto the many. And not as it was by one that sinned, so is the Gift; for the Judgment was by one unto Condemnation.

Q. Have we come under this Guilt any other Way?

A. Yes, by Generation. For we were in his Loins, attainted with his Treason to all future Posterity, as with the Effects of Parent's Leprosy on the Children, Ps. li. 5.

Q. Wherein doth it consist?

A. In two Things. 1. In our Aversion and Enmity to that, which is Good. Rom. vii. 18. In me, that is, in my Flesh, dwelleth no good Thing. 2. In Pronsess to that, which is Evil, Rom. vii. 24. But I am Carnal, sold under Sin.

Q. Is this Corruption of Nature in all Mankind?

A. Yes, in all meer Men, none excepted. Rom. iii. 10, 23. There is none Righteous, no not one; for all have sinned, &c.

The eighth Question of the HEIDELBERG CATECHISM.

Q. *BUT are we so corrupted that we are absolutely incapable of doing any Good, and inclined to all Manner of Wickedness?*

“A. Yes; unless we are regenerated by the Spirit of God.”

Q. *Of what Good are we incapable?*

A. Of all spiritual Good; of which St. Paul speaks, Gal. v. 22. The Fruits of the Spirit is Love, Joy, Peace, Long-Suffering, Gentleness, Goodness, Faith.

Q. *How doth it appear that you are incapable of doing such Good?*

A. From the Testimony of Christ, John xv. 4, 5. As the Branch cannot bear Fruit of itself, except it abide in the Vine; no more can ye, except ye abide in me, &c. And Paul, 2 Cor. iii. 5.

Q. *Are we then inclined to all Evil?*

A. Yes; by Nature we are, Gen. vi. 5. God saw that the Wickedness of Man was great in the Earth; and that every Imagination of the Thought of his Heart, was only Evil continually. And Tit. iii. 3. We ourselves also were sometimes foolish, disobedient, serving divers Lusts, and Pleasures; living in Malice and Envy, hateful, and hating one another.

Q. *Doth then every Man practise nothing but Evil?*

A. No. For by Nature he is inclined to it; the Seed of all Sin is in us. Jer. vi. 7. As a Fountain casteth out her Waters, so she casteth out her Wickedness, &c. Matt. xv. 19. For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornication, Thefts, False Witness, Blasphemies.

Q. *Hath not Man free Will?*

A. No; not to do Good. Because he is a bond Slave to Satan; and a Servant of Sin. John viii. 34. and 2d Tim. ii. 26. That they may recover themselves out

out of the Snare of the Devil, who are taken Captive by him at his Will.

Q. How long are we unable to do any Good, and inclined to do Evil?

A. Until we are regenerated by the Spirit of God.

Q. What is it to be regenerated?

A. It is to be renewed in the Spirit of our Mind, so as to be turned from Darkness to Light; and from the Power of Satan, unto God, Eph. iv. 23. and Acts, xxvi. 18.

Q. By what Means may we be thus regenerated?

A. The Spirit of God regenerates us by his Word, as well by the Law as by the Gospel, John iii. 5. and James i. 18.

Q. Is this Regeneration necessary to our Salvation?

A. Yes. For without that no Man can see God, John iii. 5. Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.

Q. What was the Intention of the Catechist to give such a Description of our corrupt Nature?

A. That we may thereby discover how miserable, hateful and loathsome we are in the Sight of God, and how incapable to do good; and that as long as we continue in that State, we need not expect any Consolation in Jesus Christ.

Q. How doth it appear that this is the pure Doctrine?

A. Because all its Instructions are conformable to the Spirit and Word of God, who humbleth a Man, and brings him to understand his own Nothingness.

Q. What Use do you make of this Doctrine?

*A. That we, with the greatest Calmness, ought to consider our corrupt Nature, what horrible Creatures and Generation of Vipers we are, having the least Reason of all Creatures to be proud or haughty; but that we may humble ourselves, and endeavour to be regenerated; flying to Jesus Christ, our Saviour; praying with all Prayers and Supplication in the Spirit, for his Mercy, until we find by and in ourselves an
Aversion*

Aversion to all Evil ; and on the contrary, a longing Desire to all Good, and a real Desire to practise every Thing that may tend to the Glory of God, and our saving Comfort.

The ninth Question of the HEIDELBERG
CATECHISM.

Q. *D*OETH not God injure Man, by requiring those Things of him, according to the Law, which he knows he cannot perform ?

A. " No. For God created Man in a State of Ability of doing Good ; but Man, by the Instigation of the Devil and his own Rebellion, deprived himself and his Posterity of those Divine Gifts, wherewith he was endowed.

Q. *Can you not render this more evident ?*

A. Yes. God never can do any unjust Thing, *Job xxxiv. 10. Rom. iii. 5.* Man, as a rational Creature, in what State soever he finds himself, is always depending on God, and is obliged to obey the supreme Being, as his Creator and Sustainer. *Jer. x. 6, 7.* And the willfull Disobedience of Man cannot take away God's Justice, in demanding a continual and perfect Obedience of Man, even as a Creditor has a just Right to Payment, altho' his Debtor should become Insolvent.

Q. *Is it not in vain to require from a Man that, which is impossible for him to perform ?*

A. It would be in vain, when God should only require to perform Things which were absolutely impossible, but not now, because God requires a perfect Obedience of Man, to that End, that he should be humbled and convinced of his Incapacity and Misery, *By the Law is the Knowledge of Sin, Rom. iii. 20.* In order to cause him to fly for Help to Jesus Christ, who is all and in all, *Col. iii. 11. That is All-sufficient, and All-meritorious to them, that believe in him.* And that God may be justified in punishing the Wicked. *Luke xii. 47.*

The

The 10th Question of the HEIDELBERG
CATECHISM.

Q. *BUT* will God suffer this Disobedience and Rebellion to go unpunished?

A. By no Means; but on the contrary beholds Sin, whether original or actual, with Indignation and Abhorrence; and is resolved to punish by the Effect of his just Judgment, both with temporal and eternal Pains, as he hath declared, saying, *Cursed is every one that continueth not in all Things, which are written in the Book of the Law, to do them.*

Q. *Having spoke of the Wrath and Curse of God, under which all Men lie by their Fall, in the third Question, tell me why you call the Wrath of God horrible?*

A. Because of its being compared to Things the most horrible, *Deut. xxxii. 22. For a Fire is kindled in my Anger, and shall burn unto the lowest Hell, and shall consume the Earth with her Increase, and set on Fire the Foundations of the Mountains. And Jer. xxiii. 19.*

Q. *But is it not hard that Sinners should suffer eternally for the Sins of a few Years?*

A. No. For the Evil of Sin is not to be measured by the Length of Time; but by the Object against which it is committed, *Pf. li. 4, 5. Against Thee only have I sinned, and done this Evil in thy Sight.*

The 11th Question of the HEIDELBERG
CATECHISM.

Q. *IS* not God then also merciful?

A. Yes, doubtless. But he is also just, and for that Reason, his Justice requires, that the Sins which have been committed against the infinite Majesty of God, should be punished with infinite Punishment; that is to say, eternal Torments, which Man is to endure both in his Body and Soul."

Q. *Wh*

Q. What is, in Brief, the Substance of this Answer?

A. That God cannot have Mercy upon us, by darkening his Righteousness, as we see, *Exod. xxxiv. 6, 7. That he will by no Means clear the Guilty.* All his Mercy spoken of (differing from his common Goodness) supposes an Evidence of his Justice in exacting full Satisfaction for our Sins; and unless God is obliged, according to the perfect Rectitude and Equity of his Nature and Government, to punish, and that eternally. Sinners, (except they come by Faith to Christ) would never forsake their Sins; therefore consequently, according to his Justice, God can never leave off punishing the Sinner.

SECOND PART.

Of the Redemption of Man.

The 12th Question of the HEIDELBERG CATECHISM.

Q. IS there any Means whereby we may avoid such Punishment, and return unto God's Grace and Favour?

A. As God will have his Justice satisfied, we must therefore make a full and entire Payment, either by ourselves, or by some other, as is mentioned in the 11th Question.

Q. Wherein doth this Satisfaction consist?

A. In Obedience to the Law, *Rom. v. 19.* And suffering all the Punishment which we have deserved, *2 Cor. v. 21.*

Q. Is such Satisfaction for our Sins, necessary?

A. Yes. Not only because it is the eternal Will of God, but also for the Honour of his Justice, *Rom. iii. 25, 26. Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance*

bearance of God, to declare I say, at this Time, his Righteousness, that he might be just, and the Justifier of him that believeth in Jesus.

The 13th Question of the HEIDELBERG CATECHISM.

Q. ARE we able to pay for ourselves?

A. In no wise; but on the contrary are “ daily increasing our Debt.”

Q. Why not?

A. Because we are unable, Ezek. xvi. We should suffer for ever, Matt. xxv. 41. We cannot perfectly obey the Law; we are Servants of Sin, John viii. 34. And we increase our Debt every Day, Rom. ii. 5.

The 14th Question of the HEIDELBERG CATECHISM.

Q. IS there a Creature to be found any where, who is able to pay for us?

A. No. For God will not suffer another Creature to pay the Debt which Man hath contracted; besides, no one Creature would be able to bear the Weight of God’s eternal Wrath against Sin, or to deliver others from it.”

Q. How do you prove that there is no Creature able to make a Reconciliation for us?

A. From Jer. xxx. 21. Who is that engaged his Heart to approach unto me, saith the Lord.

Q. Why not?

A. Because no Angel, nor Man, nor irrational living or lifeless Creatures, together, or one of them in particular, is sufficient for an Expiation.

Q. Why could not an Angel pay the Debt for us?

A. 1st, Because an Angel hath no Right to stand Surety; the whole Service he can do, being previously due to God, his Creator and Master. 2dly, He possi-
bleth not that, which God’s Justice requires, i. e. to

man Blood to shed, *Heb. ix. 22.* 3dly, He is not able to obtain an eternal Righteousness; nor never could be a Lord and Possessor of the Redeemed.

Q. Why could not a Man suffer to pay our Debts?

A. 1st, By Reason he is obliged to pay for himself; and that he can never do. 2dly, He hath no Right to lay down his Life. 3dly, He cannot be a proper Object of Faith, Adoration or Love. 4thly, The Oblation of Man is rejected of God, *Pf. cvi. 37.*

Q. Why may not irrational, or living or lifeless Creatures be a Propitiation for us?

A. Because they are denied, *Heb. x. 4.* And God declares the contrary, *Pf. l. 13.* And *Jes. i. 11.* And our great Redeemer Jesus Christ, fully hath shewn the Vanity of such Attempts, by his own Sacrifice, *Pf. xl. 7.* This Sacrifice of Christ was only typified by the Death of the Animal, especially by the Paschal Lamb and Sin Offering, *Heb. x. 1.*

Q. What are the Reasonings of our Catechist, in Answer to this Question?

A. The first Reason he gives is this, *That God will not suffer another Creature to pay the Debt which Man hath contracted;* because it is Right in the Sight of God, that the Creature who hath made Debt, is obliged to pay for it, *i. e.* Man himself. *Gen. ii. 17.* *But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it; for in the Day that thou eatest thereof thou shalt surely die.* And *Exod. xxxii. 33.* And the Lord said unto Moses, *Whosoever had sinned against me, him will I blot out of my Book.* And *Ezek. xviii. 2.* *The Soul that sinneth, it shall die.* By which it appears, That God will act suitable to his divine Justice, which requires not to punish the Sin of fallen Angels in Men, nor that the Angels should suffer for Men's Sake, but Men for themselves.

Q. What is the second Reason.

A. That no one Creature is able to bear the Weight of God's Wrath against Sin, or to deliver others from it;
and

and no Wonder, God's Wrath is infinite, and all Creatures are finite; wherefore, *Pf. xlix. 7, 8. None of them can by any Means redeem his Brother, nor give to God a Ransom for him; for the Redemption of their Soul is precious, and it ceaseth for ever. Pf. xc. 11. Who knoweth the Power of thine Anger? Even according to thy Fear, so is thy Wrath.*

The 15th Question of the HEIDELBERG
CATECHISM.

Q. *WHAT* Mediator, and what Redeemer must we have?

“ A. One who is truly Man, and perfectly just;
“ and at the same Time more powerful than all other
“ Creatures, that is to say, he must be also truly God.”

The 16th Question of the HEIDELBERG
CATECHISM.

Q. *WHY* must he be truly Man, and perfectly just?

“ A. Because the Justice of God requires, that
“ human Nature which hath sinned, should also pay
“ for Sin; and therefore a Man who hath himself
“ sinned, could not pay for the Sins of others.”

The 17th Question of the HEIDELBERG
CATECHISM.

Q. *AND* why must he be also truly God?

“ A. That by the Power of his Divinity,
“ he may be able to bear the great Weight of the
“ Wrath of God in his human Nature, and by that
“ Means acquire for and render unto us full Justifi-
“ cation and Life, which we have lost.

Q. *Can you prove this by Scripture?*

A. Yes. *Iſa. lxxiii. 3, 5. I have trodden the Wine*
E Pre

Press alone: I looked, and there was none to Help. 2d, To acquire Justification, Isa. xlv. 24, 25. Surely shall one say, in the Lord have I Righteousness and Strength, even to him shall Men come; and all that are incensed against him shall be ashamed; in the Lord shall all the Seed of Israel be justified, and shall Glory.

Q. Can you prove by Scripture the restoring of Life which we have lost?

A. Yes. John x. 11. I am the good Shepherd; the good Shepherd giveth his Life for the Sheep. And Verse 28. And I give unto them eternal Life, and they shall never perish.

Q. Why must the Redeemer be God as well as Man?

A. Because the Divinity could not suffer, neither could Humanity bear the Weight of the Wrath of God.

The 18th Question of the HEIDELBERG CATECHISM.

Q. WHO is that Mediator who is at the same Time very God, and very Man?

*“ A. Our Lord Jesus Christ, who hath been made
“ by God for us, Wisdom, Righteousness, Sancti-
“ fication and Redemption.*

Q. Whence do you learn this?

A. From 1 Tim. ii. 5. For there is one God, and one Mediator between God and Man, the Man Christ Jesus.

Q. How doth it appear that this Mediator is equally God with the Father and the Holy Ghost?

A. 1 John, v. 20. And we are in him that is true, even in his Son Jesus Christ; this is the true God, and eternal Life.

Q. How doth it appear that he is truly Man?

A. 1 Tim. ii. 5. Ut. Sup. named commonly Son of Man. Ps. viii. 5. Isa. ix. 5.

Q. How doth it appear that he is perfectly just?

A. Heb.

Of the CHRISTIAN Religion. 31

A. Heb. iv. 15. Without Sin. 1 John, iii. 5. And in him is no Sin.

Q. How do you prove that he is in one Person, both God and Man?

A. From Isa. vii. 14. and further from, 1 Tim. iii. 16. God was manifested in the Flesh, justified in the Spirit, seen of Angels, &c. John i. 14. And the Word was made Flesh, and dwelt among us, &c.

Q. Is Christ, as Mediator, the only Redeemer of Sinners?

A. Yes. Because he alone has all the Properties necessary to redeem us, 1 Cor. i. 30. But of him are you in Christ Jesus, who of God is made unto us, Wisdom, and Righteousness, and Sanctification, and Redemption.

Q. Can you explain this Point?

A. Yes. That God hath made Christ unto us Wisdom, to enlighten our ignorant Minds, that we may know God rightly, John i. 18. 2d, Righteousness, to justify our guilty Persons, and thus to stand in the Judgment before God; 2 Cor. v. 19. 3d, Sanctification, to renew our depraved Natures after the Image of God, Col. iii. 10. And that we may also serve him in Holiness and Righteousness all the Days of our Life, Luke i. 74, 75. 4th, compleat Redemption, to deliver us from all Evil, and render us, both in Body and Soul, perfectly and eternally happy. Eph. i. 7. In whom we have Redemption through his Blood, the Forgiveness of Sins according to the Riches of his Grace. In him are hid all the Treasures of Wisdom and Knowledge, Col. ii. 3. In him Love of God to Sinners, in the most triumphant Discovery that ever was or can be made of it in the World, 1 John iv. 10. In him all the Hopes of poor Sinners; take away Christ, and where is the Hope of our Souls? 1 Tim. i. 1. In him the Salvation of our Souls to Eternity; neither is there any other Name given under Heaven by which we may be saved, Acts iv. He is the Ark in whom we are preserved, Jud. Verse 1. Well may we cry out

Pf. lxxviii. 19, 20. Blessed be the Lord, who daily loads us with Benefits, even the God of our Salvation, &c.

The 19th Question of the HEIDELBERG CATECHISM.

Q. *FROM whence do you learn all this?*

A. From the holy Gospel, of which God
 “ himself made the first Discovery, in the earthly
 “ Paradise; and afterwards revealed it by his holy
 “ Patriarchs and Prophets; then he caused it to be
 “ represented by Sacrifices, and other Ceremonies of
 “ the Law; and at last fully revealed and fulfilled it
 “ by his only Son.” *Acts x. 43. To him give all the*
Prophets Witness, that through his Name, whosoever
believeth in him, shall receive Remission of Sins. And
Heb. i. 1, 2. God, who at sundry Times, and in divers
Manners, spake in Times past unto the Fathers by the
Prophets, hath in these last Days spake unto us by his Son.

Q. *What do you conclude from this Demonstration?*

A. That our Catechist has fully answered his Intention, by discovering unto the anxious Disciple the true Redeemer and Mediator, in whom his afflicted Soul may fully acquiesce; whereas in him is all that the Word of God can require, to console a poor and damnable Sinner, as well in his Life as in his Death; which is also a Proof of the Truth of our Doctrine.

Q. *What may be inferred from hence for our Use?*

A. 1st, It is our Duty to have a great Regard for such a Redeemer and Mediator as Jesus Christ, who delivers us from Captivity and Bondage, *Giving his Life a Ransom for many, Matt. xx. 28. Who can deliver us from Sin and Hell? Matt. i. 21. And 1 Thes. i. 10. And we may cry out with David, Ps. lxxxix. 6. Who in Heaven can be compared unto the Lord? Who among the Sons of the Mighty can be likened unto the Lord? And with the Bride, Cant. v. 16. He is altogether*

gether lovely. And Jer. iii. 23. *Truly in the Lord our God is the Salvation of Israel.* When we were without Strength, utterly ruined, and absolutely helpless; when none in Heaven or Earth could offer us any Succour, then our Lord Jesus Christ, most graciously and seasonably interposed. He said, *deliver them from going down into the Pit : I have found a Ransom,* Job xxxiv. 24. Laying down his Life, not for amiable Persons, or worthy Creatures, but for vile Earth, and miserable Sinners. Secondly that we endeavour to acquire more Knowledge of such an eminent Person, and all his lovely Properties, out of the holy Gospel, in which his Divine Beauties are excellently described, *John v. 39. Search the Scriptures, for in them ye think ye have eternal Life ; and they are they which testify of me.* Thirdly, that we strive to Rejoice upon a good Foundation in this Redeemer, that we may say with true Believers, *Cant. ii. 16. My Beloved is mine, and I am his.* Fourthly, to be thankful to God for all his Mercies bestowed upon us in Christ, his only begotten Son, whose wonderful Love in redeeming us at such a Rate, whose Beneficence so unmerited, so unequalled, so disinterested, ought never to be forgotten by us, considering that we are *bought with a Price ; therefore we must glorify God in our Bodies, and in our Spirit, which are God's,* 1 Cor. vi. 20.

The 20th Question of the HEIDELBERG CATECHISM.

Q. **H**ATH all Mankind found Salvation by Christ Jesus, as they incurred Damnation in Adam?

A. No. None but those only who are incorporated with Jesus Christ by a true and lively Faith, and apply all the Benefits thereof to themselves."

Q. As Jesus Christ is the only Means given for the Salvation of the convinced Disciple, to what further Light must he be brought?

A. To a true Knowledge of the Means whereby he may be united to Christ, that is, by Faith.

Q. What moved the Catechiser to demonstrate the Necessity of Faith, after having exhibited our Redeemer?

A. The Carelessness and Rashness of a great many external Professors, who will apply Jesus Christ to themselves without any Foundation; and the Ignorance of others concerning Grace and Salvation for Sinners by Christ.

Q. Wherein doth the Ignorance of some in this Point consist?

A. Some are of Opinion, that every Man, none excepted, shall be saved by Christ; others, that Christ hath satisfied divine Justice for all Men, saving them when they will.

Q. What Pretence have they for their Opinion?

A. The Reason which St. Paul assigns, Rom. v. 16 to 19 Verses, and 1 Cor. xv. 45, 47. in his Distinction between Adam and Christ, even that they all should be saved by the latter, who by the first are damned.

Q. How do you refute this Assertion?

A. If we are not willfully blind, we may plainly see, that the Scope of Paul is only to teach that all the Children of Adam, *i. e.* all Men, must die; and that all the Children of Christ, *i. e.* all that believe in him, shall be made alive; so that we must observe, that Adam and Christ are made the Representatives of two particular Covenants, and the Heads of a certain People.

Q. Cannot you put this in a clearer Light?

A. Yes, in this Respect, that as Adam was a publick Person, and acted in the Stead of all Mankind, so Christ was a publick Person, and acted in Behalf of all his People; that as Adam was the first general Representative of this Kind, Christ was the Second, and the last: That what they severally did in this Capacity, was not intended to terminate in themselves, but

but to affect as many as they respectively represented. Death came even upon those Descendents of Adam, who have not sinned in their own Persons; and the Righteousness of Christ entitles to Life even those Believers in Jesus, who have not obeyed in their own Persons.

Q. What Answer doth the Catechist give to this Error?

A. He entirely denieth the whole Scope of it, and shews the Contrary, both by Scripture Testimony, and a Description of the Persons that shall be saved by Christ.

Q. Hath the Catechist just Reason to deny it?

A. Yes, certainly; because, 1st, All Men are not given unto Christ, *John* xvii. 9, 11. 2^{dly}, God's Elect from all Eternity, speaks not of all, but of some who are chosen, *Matt.* xx. 16. 3^{dly}, Many there be which go in the Way of Destruction, *Matt.* vii. 13, 14. 4^{thly}, The Word of Promise speaks only of a certain Seed, *Gen.* iii. 15. which Seed is described as the People of Christ, his Church, who obey him, his Sheep, *Matt.* i. 21. *Ecle.* v. 25. *Heb.* v. 9. *John* x. 11.

Q. Doth it not appear by a Description of certain Persons, who are to be saved by Christ?

A. Yes. They are called Believers, *Mark* xvi. 16. *Acts.* xvi. 31. Without Distinction, *John* iii. 16. Only believers, excluding all others, *John* iii. 36. *Mark* xvi. 16.

Q. How do you confirm this Position farther?

A. By the particular Effects of Faith in the Believers.

Q. What are the Effects of Faith?

A. By Faith they are united to Christ, thro' the Holy Ghost, which makes one intimate Relation between Christ and Believers, as there is between the Branch and the Vine, between Man and Wife, *Eph.* v. 30. For we are Members of his Body, of his Flesh, and of his Bone, *Eph.* iii. 17. Christ dwells in their Hearts by Faith, they live in him, *Gal.* vi. 20. And from this Union with Christ, it evidently follows, that his Wisdom is theirs, to enlighten them; his Righteousne'

Righteousness is theirs, to justify them; and his Spirit is theirs, to sanctify them.

Q. Is this also a Consequence of their Salvation?

A. Yes. For by this Union they are accounted as humbled, exalted, suffering, and glorified with Christ; and that all his Passion and Obedience do as certainly belong to them, as if they had suffered all in their own Persons, and had themselves made Satisfaction to God for their Sins.

Q. What is the second Effect?

A. By Faith they receive Christ and all his Benefits, Col. ii. 6. John i. 12. 1 Cor. i. 30.

Q. How follows their Salvation from hence?

A. Because they receive Christ as their Saviour, and all his Benefits, which certainly will save them, Acts xxvi. 18. Rom. v. 17. Ps. xxiv. 5.

The 21st Question of the HEIDELBERG CATECHISM.

Q. WHAT is true Faith?

A. The true Faith is not only a Knowledge or Certainty, whereby I believe all to be true which God hath revealed to us in his Word, but also a certain Confidence which the holy Spirit produces in my Heart by the Gospel, that God will not only grant to others, but to me also, Remission of my Sins, Justification and eternal Happiness; and that purely by Grace, and only in Consideration of the Merits of Jesus Christ."

Q. How do you comprehend this Description of the Catechist's?

A. That he speaks of Faith in the highest Degree, to defend it against Popery, that the true Believers may not only be assured of their believing Act, but that by their believing Act they are Partakers of Christ, and that they have obtained by him Forgiveness of Sin.

Q. What do you call this Confidence in general?

A. A positive

A. A positive, enjoying, and assured Confidence, *Iſa.* xii. 1, 2. xxxii. 17. and xlv. 25.

Q. How do you prove that Believers may attain to ſuch a Degree of Confidence?

A. Becauſe they are enabled by the Spirit of God to ſpeak with ſuch a Certainty, *Job* xix. 25. *I know that my Redeemer liveth, &c.* And 2 *Tim.* i. 12. *For I know in whom I have believed, and I am perſuaded, that he is able to keep that, which I have committed unto him againſt that Day.* And *Rom.* viii. 16. *The Spirit itſelf beareth Witneſs with our Spirit, that we are Children of God.* 2dly, To have this Confidence, we find the Promise *John* xiv. 20. *At that Day you ſhall know that I am in my Father, and you in me, and I in you.* And we are exhorted to 2 *Cor.* xiii. 5. *Examine yourſelves whether you be in the Faith, &c.* And the Fruits of Faith are, Boldneſs, a full Aſſurance, and Joy, *Heb.* iv. 16. *Let us therefore come boldly unto the Throne of Grace, &c.* And 1 *Pet.* i. 8. *Yet Believing, ye rejoice with Joy unſpeakable, and full of Glory.*

Q. But is this not Raſhneſs, and mere Imagination?

A. No. For this Faith and Confidence is wrought by the Power of God in my Heart; by his Spirit and the Miniſtry of the Goſpel, *Rom.* x. 14.

Q. Is not this the true eſſential Act of Faith?

A. No. But only a Deſcription of the higheſt Degree to which Man can arrive by the Grace of God.

Q. Wherein conſiſteth the eſſential Act of Faith?

A. It is an Act of the effectually called and convinced Sinner, wrought in him by the Word and Spirit of God, by which he receives Jeſus Chriſt, according to the Teſtimony of the Goſpel; and offers himſelf, with Denial of Self-Righteouſneſs, unto him to be juſtified, ſanctified, and ſaved only by him.

Q. Why do you call this a true Faith?

A. To diſtinguiſh the true Faith from other Kinds of Faith, ſuch as a Faith that endureth for a while, but in Time of Tryal or Temptation, vaniſheth,

Luke

Luke viii. 13. 2d, There is a dead Faith; for which see James ii. 26. 3d, There is a Faith that is of ourselves, and not of the special Grace of God, Eph. ii. 8. 4th, There is a Faith that standeth in the Wisdom of Men, and not in the Power of God, 1 Cor. ii. 5. 5th, There is a Faith that seems to be holy, but is not thoroughly acceptable to God; because it is not the most holy Faith, 2 Pet. ii. 20.

Q. As there are so many Kinds of Faith, what are the Properties of the true Faith?

A. Three Things. 1st, A right Knowledge of what God hath revealed in his Word, as necessary to Salvation; especially of Christ, who is powerful to deliver us from Misery. 2d, An assenting to the Word of God. 3d, A receiving of Jesus Christ wholly, and only with a Trust in him.

Q. How do you prove that there ought to be a right Knowledge of Faith?

A. From Isa. liii. 11. By his Knowledge shall my righteous Servant justify many. John xvii. 3. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent.

Q. How do you prove that there ought to be an Assent to the Word of God?

A. From John iii. 33. He that hath received his Testimony, hath set to his Seal, that God is true. And without this we cannot trust in Christ.

Q. What follows hereupon?

A. The essential Act of Faith, by which we receive Jesus Christ, wholly and alone, to trust in him with Self-Denial.

Q. Do you find our believing in Christ, described by receiving him?

A. Yes, very amply, John i. 12. But as many as received him, to them gave he Power to become the Sons of God; even to them that believe on his Name. Col. ii. 6. As ye have therefore received Christ Jesus the Lord, so walk ye in him. And John xliii. 44, &c. And besides

Of the CHRISTIAN Religion.

sides this, there is no Word which is so expressive explain the essential Act of Faith, as that of our receiving Christ.

Q. What is implied in receiving of Christ alone?

A. That we forsake ourselves, and reject all Means, Matt. xvi. 24. If any Man will come a me, let him deny himself. Luke xiv. 33. So like whosoever he be of you, that forsaketh not all that he he cannot be my Disciple. 2dly, That we have a Desire and Love for Christ, Ps. lxxxiv. 2. My longeth, yea, even fainteth for the Courts of the L my Heart and my Flesh crieth out for the living 3dly, To trust in him, that we may be justified, ii. 12. Blessed are all they that put their Trust in him

Q. What is implied in receiving of Christ wholly?

A. It is receiving his whole Person in both Nati in his Offices and States, Cant. v. 16. He is altogethly. And concerning his Offices, 1 Cor. i. Who has been made by God for us, Wisdom and Rigoufness, and Sanctification and Redemption.

Q. Is this receiving of, and trusting in Christ, Essence of Faith?

A. Yes. Else our Faith proceedeth not from Heart, Acts viii. 37. And Philip said, if thou belie with all thine Heart, thou mayest. 2d, Else it c not be distinguished from any other Kind of F 3d, It is disbelieving Christ when we do not tru him, for without such Trust we have no Union him, John iii. 36. He that believeth on the Son, everlasting Life; and he that believeth not the shall not see Life, but the Wrath of God abideth on

The 22d Question of the HEIDELBE CATECHISM.

Q. WHAT is a true Christian necessarily o to believe?

“ A

“ *A.* All that is promised in the Gospel; and
 “ what the Articles of the universal and constant
 “ Faith of all Christians contain in Abstract (which
 “ are Twelve in Number).

The 23^d Question of the HEIDELBERG CATECHISM.

Q. WHAT do these Articles contain?

“ *A.* I believe in God the Father, Al-
 “ mighty Maker of Heaven and Earth. And in
 “ Jesus Christ, his only Son our Lord, who was
 “ conceived by the Holy Ghost, born of the Virgin
 “ *Mary*, suffered under *Pontius Pilate*, was cruci-
 “ fied, dead and buried. He descended into Hell,
 “ The third Day he arose again from the Dead. He
 “ ascended into Heaven, and sitteth on the Right
 “ Hand of God the Father, Almighty. From thence
 “ he shall come to judge the Quick and the Dead.
 “ I believe in the Holy Ghost, the Holy Catholick
 “ Church, the Communion of Saints, the Forgiv-
 “ ness of Sins, the Resurrection of the Body, and
 “ the Life everlasting.”

Q. Do you find those Twelve Articles in the foregoing Order in the holy Scripture?

A. No. But the Substance of them is taken from the Word of God.

Q. Are these Twelve Articles in the foregoing Order sufficient for a true Christian to believe?

A. No. Unless they are explained according to the Word of God, together with the other Principles of Faith included therein; such as the *eternal Election*; the *Satisfaction of Christ*; *Justification by Grace*; and the *Doctrine of the Sacraments*.

Q. If there be a Necessity for believing these Principles, why are they not particularly expressed in the Twelve Articles of Faith?

A. Those

A. Those Twelve Articles were composed out of the Scripture, in a Time when there was no Dispute about the Belief of those Principles; and many other Christian Principles must be supposed to be admitted, although not particularly comprised in the twelve Articles; such as the holy Scripture, and the Covenant of Grace.

Q. *Is this Form of Faith a Prayer?*

A. No. In a Prayer we ask something of God; but herein we make a Profession of Faith to God, and to the World.

Q. *What do you conclude from what has been said?*

A. That the Catechist hath fully answered his Intention, which is, to convince his Disciple of the Necessity of a true Faith, by a clear Demonstration, that such only who possess this Faith can trust in Jesus Christ their Redeemer, and that they are united to him. By which Faith, all Carelessness is banished, and the right Way to an eternal Consolation plainly exhibited.

Q. *Doth it not appear also that this is the pure Doctrine?*

A. Yes. It evidently appears, because it is suitable to the Gospel Rule of Faith in Christ, as the only Means of saving Comfort; and also because it is according to the Doctrine of Moses, the Prophets and Apostles.

Q. *What may we infer from thence?*

A. That every one, who desires to be saved by the Lord Jesus, ought to inform himself in, and to examine himself whether he be in the true Faith, 2 Cor. xiii. 5.

Q. *What is the principal Sign of Faith?*

A. A real Desire of the Soul, springing out of a sorrowful Experience of our Misery, and longing above all Things to be united to Christ, which is called the unfeigned Faith, 2 Tim. ii. 5. And this Desire is the true Reason that Faith is so often com-

pared to *Hunger* and *Thirst*, as the usual Proverbs, *Pf. xlii. 2. My Soul thirsteth for God, for the living God.* And *Matt. v. 6. Blessed are they which do hunger and thirst after Righteousness.*

Q. But may every one who hath this Hunger and Thirst, fully acquiesce therein.

A. By no Means; but he must endeavour to be fully assured of his Faith, Heb. vi. 11. And we desire that every one of you do shew the same Diligence, to the full Assurance of Hope unto the End. And pray with the Disciples of Jesus, *Lord increase our Faith, Luke xvii. 5.*

Q. Why must he endeavour to attain such Assurance?

*A. For Reason of the Sweetness of its Enjoyment, which is unexpressible, and inconceivable; for it is a Mercy above all Estimation. The least and lowest Act of saving Faith is precious, and above all Value; but much more the highest and most excellent Acts of Faith, being a Sweetness in the Assurance of Faith that few Men have the Privilege to taste; and they that do, can find no Words to express it to another's Understanding. The weakest Christian is exalted above other Men; but the assured Christian hath a Preference before all other Christians; he can take Christ into the Arms of Faith, and say, *My Beloved is mine, and I am his; return to thy Rest, O my Soul, for the Lord hath dealt bountifully with thee.* He knows that he is in Christ; and it is but a little while before he shall be with Christ and arrive at the full Satisfaction of his very Heart. O what Pleasure doth every Glance give to the sealed Soul? Who should not endeavour to obtain so desirable a Mercy?*

Q. What is our Duty in order to attain this most desirable Mercy?

A. Our Duty is, 1st, To exercise and manifest more Love to Christ, and that he may be much upon our Hearts, whilst he loves them that love him, Prov. viii. 17. 2^d, To exercise continually our Faith upon Jesus Christ. 3^d, To mourn over all those Sins that cause

cause the Lord to hide his Face from our Souls. 4th, To pour out our Souls to God in hearty Desires, to beseech him to pity our poor afflicted Souls, which hath lain down and risen so long with Fears and Tremblings, and been a Stranger to Comfort for so many Days; to tell him how weak our Hands have been, and still are, in Duties of Obedience, for Want of Strength and Encouragement; to engage our Soul (without Delay) to him; to be more active, chearful and fruitful in his Service; to cry out with the Words of the Spouse, *Cant. viii. Set me as a Seal upon thy Heart, as a Seal upon thy Arm, &c.* Then the Heavens who were overcast and clouded, will be clear over us, and the Sun of Righteousness shine out in its Brightness upon our Souls.

The 24th Question of the HEIDELBERG
CATECHISM.

Q. *How do you divide these Articles?*
A. Into three Parts; viz. The first treats
“ of God the Father, and our Creation; the second
“ of God the Son, and our Redemption; the third
“ of God the Holy Ghost, and our Sanctification.”

Q. *When you profess to believe in God the Father, in God the Son, and in God the Holy Ghost, do you comprehend three Gods?*

A. Far from it; for there is but one only living and true God.

Q. *How doth it appear that there is but one God?*

A. First, by Nature; secondly, by the holy Scriptures.

Q. *How do you prove it by Nature?*

A. In a twofold Manner; first, *Because that which may be known of God, is manifested in us; Rom. i. 19. and Rom. ii. 15. Which shew the Work of the Law written in their Hearts; their Conscience also*

Witness; and their Thoughts the mean while accusing, or else excusing one another. Secondly, By the View of the Creation, Ps. xix. 1. The Heavens declare the Glory of God; and the Firmament sheweth his bandy Work. And Rem. i. 20. For the invisible Things of him from the Creation of the World, are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead.

Q. From whence are you sufficiently convinced of the Being of a God; or that such Belief is necessary for your Salvation?

A. From the holy Scriptures, Heb. xi. 6. For he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.

Q. What is God?

A. God is a Spirit, infinite, eternal, and unchangeable in his Being, Wildom, Power, Holiness, Justice, Goodness and Truth.

Q. Can the Nature of God be so defined, as that a Man may express properly and strictly what God is?

A. No. Because our Understanding is finite, and God is Infinite, having no Bounds or Limits within which he is contained, as created Things are; being also Incomprehensible, Job xi. 7. Canst thou, by searching, find out God? Canst thou find out the Almighty unto Perfection?

Q. Although God is incomprehensible, may we not conceive some Knowledge of his Nature, though we should come short of a thorough Knowledge of his Perfections?

A. Yes, to meditate on his Names, Properties, and Works.

Q. How many Names do we find of the supreme Being?

A. They are very numerous and full of meaning as in the Hebrew, Jehovah, Jah, Adonai, Elobim, &c. and in our Language, God, the Lord, &c.

Q. Which is his particular Name by which he is distinguished from others?

A. The

A. The Name of *Jehovah*, or *Lord*, which signifies his being of himself, his Eternity, Omnipotence, and Immutability; which Name belongeth to none beside him, *Isa.* xlii. 8. *I am the Lord, that is my Name; and my Glory will I not give to another, neither my Praise to graven Images.*

Q. What do you mean by his Properties?

A. The Perfections and Virtues which are in God, such as Eternity, Infinity, Omniscience, Omnipotence, Unchangeableness, Goodness, Holiness and Justice, &c.

Q. Which are the principal Works of God, by which he hath manifested himself?

A. By those of Creation, Providence and Redemption.

Q. How doth it appear that there is but one God?

A. It is evident from Scripture, *Deut.* vi. 4. *Hear, O Israel, the Lord our God is one Lord.* *Jer.* x. 10. And *1 Cor.* viii. 5. 6. And as Scripture reveals no more, so Reason will allow no more, as there can be but one Infinite, one Omnipotent, and one First Cause, and that is God, the most perfect and excellent Being, *Pf.* lxxi. 19. *Thy Righteousness also, O God, is very high, who hath done great Things: O God, who is like unto thee?*

Q. Doth not the Scripture say, *1 Cor.* viii. 5. That there are Gods many, and Lords many?

A. Yes. There are many in Title, and many in Opinion, but one only in Truth, *Jer.* x. 10. *But the Lord is the true God.*

Q. Why is he called the true God?

A. To distinguish him from the Idol and false Gods of the Heathen, *1 Thes.* i. 9. *Ye turned to God from Idols, to serve the living and true God.* And *Acts* xiv. 15.

Q. Why is he called the living God?

A. Because all Life, natural, spiritual, and eternal is in him, and from him only, *Acts* xvii. 28. *Eph.* ii. 2. *Col.* iii. 4.

The 25th Question of the HEIDELBERG CATECHISM.

Q. SINCE there is no more than only one divine Essence, why do you name three Persons, the Father, the Son, and the Holy Ghost?

A. Because according to the Manner that God has revealed himself in his Word, those three distinct Persons are the only true and eternal God."

Q. What is a Person in the Godhead?

A. It is the Godhead distinguished by personal Properties, each Person having his distinct personal Properties, Heb. iii. 1. *Who being the Brightness of his Glory, and the express Image of his Person, upholding all Things by the Word of his Power.*

Q. How doth it appear there are three Persons, and no more?

A. First, from the Old Testament, Isa. lxiii. 9, 10. *In all their Affliction he was afflicted, and the Angel of his Presence saved them; in his Love and in his Pity he redeemed them, and he bare them and carried them all the Days of old. But they rebelled, and vexed his holy Spirit; therefore he was turned to be their Enemy, and he fought against them. And Hag. ii. 4, 5. Yet now be strong, O Zerubbabel, saith the Lord, and be strong, O Jothua, Son of Josedech, the high Priest, and be strong, all ye People of the Land, saith the Lord, and Work; for I AM WITH YOU, saith the Lord of Hosts. According to the WORD that I covenanted with you when ye came out of Egypt, so my SPIRIT remaineth among you.*

Q. Does this appear from the New Testament?

A. Yes. First from Christ's Baptism, Matt. iii. 16, 17. *And Jesus, when he was baptized, went up straightway out of the Water; and lo, the Heavens were opened unto him, and he saw the Spirit of God descending upon him like a Dove, and lighting upon him. And lo, a Voice from Heaven, saying, This is my beloved Son,*

Son, in whom I am well pleased. Secondly, from the Institution of our own Baptism, Matt. xxviii. 19. Go ye therefore teach all Nations, baptizing them in the Name of the Father, of the Son, and of the Holy Ghost. Thirdly, from the apostolical Benediction, 2 Cor. xiii. 14. The Grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.

Q. Are these three Persons then three Gods?

A. No. It is a Unity of Essence, and a Trinity of Persons, 1st Ep. John v. 7. For there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one.

Q. How do you prove that all this will answer the Intention of the Catechist?

A. Because there is no Consolation for an afflicted Soul, without a right Knowledge of this Doctrine, and a true Belief of this Mytery, trusting unto the Father as his Father, unto the Son as his Redeemer, and unto the Holy Ghost as his Sanctifier and Comforter.

Q. How do you prove that this is pure Doctrine?

A. Because it is according to Moses, the Prophets, and Apostles, and to the Opinion of orthodox Christians, by whom this Doctrine is always learned and confessed, and which many of them have sealed with their Blood.

Q. What is the first Instruction arising from thence?

A. That we endeavour to come at the Knowledge of this pure and excellent Being, not only by a superficial View of the Works of his Creation, from whence may be concluded his eternal Power and Godhead, but from the Holy Scripture, wherein he hath manifested himself in all his Excellencies we should know, especially in the Riches of his Goodness and Power, which he hath so fully shewn for the Benefit of poor Sinners in Jesus his only begotten Son, thro' the Holy Ghost.

Q. What is the second Instruction?

A. That our supreme Love is due to God; that we adore him only, with all our Heart, with all our Soul, with all our Might, *Deut. vi. 5.* That we be sincerely thankful for the Gospel, which discovers the only true God to us; and that we are not as the Heathens, who worship many and false Gods, or the true God in false Ways.

Q. What is the third Instruction?

A. Hence also we learn the true Order and Manner of worshipping God in the Son, *John xvi. 23.* and by the Spirit, *Eph. vi. 18.*

Q. And what is the fourth Instruction from the Trinity?

A. That we always distinctly glorify the three Persons in the Godhead; and live more and more agreeable to their *Virtues*, and to the happy Relations we stand in respectively to them, which will tend to our own Perfection, so it will be a special Part of our Blessedness in Heaven, to contemplate and enjoy the distinct Benefits received from them all, *Rev. i. 5.*

Of GOD the FATHER.

The 26th Question of the HEIDELBERG CATECHISM.

Q. WHAT do you mean by those Words, I believe in God the Father, Almighty Maker of Heaven and Earth?

A. That the eternal Father of our Lord Jesus Christ, who created the Heavens and Earth, and all that in them is of nothing; and who likewise maintains and governs it by his eternal Council and Providence, is also my Father, and my God, through the Love of Jesus Christ; in whom also I have such a Confidence, that I doubt not he will provide me with all Things necessary, both for Soul and Body;

“ an

“ and that he will turn to my Benefit all the Mis-
 “ fortunes, which, by his Permission may befall
 “ me in this Valley of Tears; for he is able to do
 “ it, as a God of all Power, and will do it, as a
 “ faithful Father.”

A. What doth the Catechist here mean by the eternal Council of God?

A. He means the eternal Purpose of God, according to the Council of his Will, whereby, for his own Glory, he hath ordained whatsoever comes to pass, *Eph. i. 11.* *In whom also we have obtained an Inheritance, being predestinated according to the Purpose of him who worketh all Things after the Council of his own Will.* And the End of that was the Glory of his own Name, *that we should be to the Praise of his Glory, who first trusted in Christ, Eph. i. 11.*

Q. How doth God execute his Decree?

A. God executeth his Decree in the Works of Creation and Providence.

Q. What is meant by Creation?

A. To create, is to give a Being to that which had no Being; or to bring Something out of Nothing, *Heb. xi. 3.* *Through Faith we understand that the Worlds were framed by the Word of God; so that Things which are seen, were not made of Things that do appear.*

Q. Who is the Creator?

A. God. *Isa. xlii. 5. Job ix. 8. Acts iv. 28.*

Q. When you speak of God, do you understand only the Father?

A. No. But as well the Son and the Holy Ghost, who cannot be excluded, *John i. 3. Col. i. 16.* And of the Holy Ghost, *Gen. i. 2. Ps. xxxiii. 6.*

Q. Why do you call then in particular the Father?

A. That is only according to the divine Oeconomy, wherein the Father is the first Person.

Q. What are the Works of Creation?

A. The whole Universe, Heaven and Earth, *Gen. i. 1.* *Visible and invisible Things, Col. i. 16.*

Q. How

Q. How did God create the World?

A. By his infinite Power; executed by his Word of Command, *Pf. xxxiii. 6. 9. By the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth; for he spake, and it was done; he commanded, and it stood fast.*

Q. Is not the World from Eternity, as to its Matter or Form.

A. No. There is nothing Eternal but God, *Pf. xc. 2. Prov. xxii. And the World has a Beginning, John i. 3. Heb. i. 2. And as Reason teaches us.*

Q. When did God create the World?

A. Moses saith, In the Beginning, *Gen. i. 1. In the Space of Six Days.*

Q. What are the Attributes of God, which shine forth in the Creation?

A. The Wisdom of God shines forth gloriously not only in their Formation, but Dependance one upon another, *Pf. civ. 24. O Lord, how manifold are all thy Works! In Wisdom hast thou made them all; the Earth is full of thy Riches.*

Q. What ought a Christian's Faith to be of this Doctrine?

A. He ought to acknowledge the Truth of this Creation, because Religion and Scripture dictate it; 2d, He ought to acknowledge it necessary to be believed, because he sees herein the Omnipotency of God, the Dependency and Obligation of the Creature.

Q. What farther Use does he make thereof?

A. He lays it as a Foundation of his Trust, upon which he buildeth his Salvation, with a true Confidence on the eternal Father of our Lord Jesus Christ; by whose Satisfaction he is the Father of all true Believers, *John xx. 17. Who will sustain them by his Providence, according to the Council of his Will; who will freely give unto them all Things, Rom. viii. 32. And all Things shall work together for Good to them that love God, Rom. viii. 28.*

Q. What

Q. What do you then conclude from this?

A. That this Doctrine is a necessary Object of our Faith and Confidence, tending to our Consolation; and that the Catechist hath here laid down the same, conformable to the holy Scriptures, whereby we may see the Purity of it, and gives unto the sorrowful Sinner the right Means to find his steadfast Consolation through the Love of Jesus Christ, and Faith in him?

Q. What is the final Instruction from hence?

A. That we ought to know God as our Creator. 2dly, That he is only the proper Object of Worship. 3dly, That we invoke him with the deepest Supplication, to make us in Christ new Creatures, so that he as our Creator may for ever be our Father, that so we may be perfectly saved.

The 27th Question of the HEIDELBERG CATECHISM.

Q. WHAT do you mean by the Providence of God?

A. That infinite and omnipresent Virtue of God, by which he maintains and conducts, as it were by the Hand the Heaven and Earth, and in general all Creatures, so that the Herbs and Plants, Rain and Drought, Fruitfulness and Barrenness, Meat and Drink, Health and Sickness, Riches and Poverty, and in a Word, whatsoever happens in the World comes not by Chance, but is dispensed to us by his fatherly Hand.

Q. How doth it appear that there is a divine Providence?

A. It appears by plain Scripture Testimonies, *Heb. i. 3. Upholding all Things by the Word of his Power, Col. i. 17. By him all Things consist, Luke xii. 6, 7. Are not five Sparrows sold for two Farthings, and not one of them is forgotten before God, but even the very Hairs of your Head are all numbered.*

Q. What is the first Act of Providence concerning the Creature?

A. It sustains, preserves, and provides for them, Psalm clxv. 15, 16. The Eyes of all wait upon thee, and thou givest them their Meat in due Season; thou openest thy Hand and satisfiest the Desire of every living Thing, and defendest them from Danger, Ps. xxxvi. 6. Thy Righteousness is like the great Mountain, thy Judgment is a great Deep; O Lord, thou preservest Man and Beast.

Q. What is the second Act of Providence concerning the Creatures?

A. It rules and governs the Creatures and their Actions, Ps. xlv. 7. He ruleth by his Power for ever; his Eyes behold the Nations; let not the Rebellious exalt themselves.

Q. Is the Providence of God over all?

A. It is common and general over all, or special and peculiar to some Men, 1 Tim. iv. 10. Who is the Saviour of all Men, especially of those that believe.

Q. How is Providence exercised concerning sinful Actions?

A. 1st, In permitting them, Acts iv. 16. 2dly, In restraining them, Ps. lxxvi. 10. Surely the Wrath of Man shall praise thee, and the Remainder of Wrath shalt thou restrain. And, 3dly, In over ruling them to Good, Gen. i. 20. But as for you, ye thought Evil against me, but God meant it unto Good, to bring to pass as it is to this Day, to save much People alive.

Q. What are the Properties of Providence?

A. They are, 1st, Holy, cxdv. 17. The Lord is righteous in all his Ways, and holy in all his Works. 2d, Wise, Psalm civ. 24. O Lord how manifold are thy Works; in Wisdom hast thou made them all. 3dly, Powerful, Dan. iv. 35. And all the Inhabitants of the Earth are reputed as nothing, and he doth according to his Will in the Army of Heaven, and amongst the Inhabitants of the Earth, and none can stay his Hand, or say unto him, What dost thou?

The

The 28th Question of the HEIDELBERG
CATECHISM.

Q. *OF what Use is it to us, to know that God has created all Things, and that he still preserves them by his Providence ?*

A. That we may be patient in Adversity, and thankful in Prosperity ; and that whatever happens to us, we may have a good Confidence in our God ; and faithful Father, that nothing shall be able to separate us from his Love, since he holds all Mankind in such Manner in his Hands, that they cannot act or move against his Will.

Q. *Who can rightly make use of this Providence ?*

A. Only a true Believer, who knows that God is not only the eternal Father of the Lord Jesus Christ, but by Faith in him ; also, his Father and his God, who knows what he wants, and that he is able to give it to him, *Mat. xxvi. 25, 32.* In whom also he has such a Confidence, that he doubts not, he will provide him with all Things necessary both for Soul and Body, and that he will turn to his Benefit all the Misfortunes, which, by his Permission, may befall him in this Valley of Tears ; for he is able to do it, as a God of all Power ; and will do it, as a faithful Father, *Rom. viii. 28.*

Q. *How then should a Christian behave himself in all his Actions ?*

A. 1st, With Patience in Adversity ; because of his constant Love to his Father, he is resigned in every Thing that may befall him, looking always upon the Lord, waiting for his Advice, and recommending the Event of all to him, *Luke xxi. 19. Rev. ii. 2.* He is thankful in Prosperity, glorifying God in all, not abusing his Gifts, but laying them out to his Glory, adoring his Goodness, *Col. iii. 15.*

Q. Can you receive any greater Consolation from the Things of this Life?

A. No. For I know that all Things work together for good, to them that love God, Rom. viii. 28. And 2 Cor. iv. 15, 16, 17, 18. For all Things are for your Sakes, &c. For our light Affliction, which is but for a Moment, worketh for us a far more and exceeding Weight to Glory, &c.

Q. What ought they to do, who, hitherto, have neglected to glorify their Creator?

A. To see the Hand of God in every Thing; not to trust on second Causes; not to be curious in the Misteries of God, acknowledging their Dependency; endeavouring also that God may be their sustaining Father.

Of GOD the SON.

The 29th Question of the HEIDELBERG CATECHISM.

Q. WHY is the Son of God called Jesus; that is, Saviour?

A. Because he saves and delivers us from all our Sins; and because moreover we ought not to look for and cannot find our Salvation in any other."

Q. Since the Catechist hath delivered his Opinion of God the Father, what is his Faith concerning Jesus Christ?

A. He confesses the Son as our Redeemer, whom he described in some of his Names, Natures, and States, as a Right Object of our Faith.

Q. How many Names has the Son of God?

A. Several; but especially two, Jesus and Christ?

Q. From whence is the Name of Jesus derived?

A. From a Hebrew Word, which signifies to save; which, with others of the same Import, such as Jeshua,

Joshua, Hosea, Jeshangjahu, Jesheshuang or Joshua, were commonly used in the Old Testament, and were given to the Sons of Nun, and of Josadack, Numb. xiii. 16. Zacha. iii. 2. as Types of Christ; thus *Joshua* is expressly called *Jesus*, Heb. iv. 8.

Q. What is the Signification of the Name of Jesus?

A. Saviour and Redeemer, Matt. i. 21. And she shall bring forth a Son, and thou shalt call his Name Jesus; for he shall save his People from their Sins.

Q. What is meant by saving and redeeming?

A. To save and ransom the Sinner from his Sin and Misery.

Q. Does Jesus do that?

A. Yes. Rom. viii. 1, 2. There is therefore now no Condemnation to them, which are in Christ Jesus; who walk not after the Flesh, but after the Spirit; for the Law of the Spirit of Life in Christ Jesus, had made me free from the Law of Sin and Death.

Q. Doth he restore us again?

A. Certainly; he reconciles us to God, Rom. v. 10, 18. And by his Righteousness, the Free Gift comes upon us to Justification of Life. He sanctified us by his Spirit, Eph. v. 8. Preserves us in our State, John x. And at last he will lead us to a full Possession of Glory, Philip. iii. 21.

Q. Who will be redeemed and saved?

A. Only his People, i. e. all who truly believe on him, John iii. 16. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.

Q. Is not Christ then the Saviour of all Men?

A. No; but only of them who are elected and called, and given unto him from the Father, John xvii. 9. I pray for them: I pray not for the World, but for them which thou hast given me, for they are thine.

Q. Is there no other Way of Salvation but by Christ?

A. No other Way is revealed in Scripture, Acts iv. 12. Neither is there Salvation in any other; for there

is none other Name under Heaven, given among Men, whereby we must be saved. And John xiv. 6. Because he is only able, he is powerful, and no other Means or Person can.

The 30th Question of the HEIDELBERG CATECHISM.

Q. *Do those then believe also in one only Saviour, Jesus Christ, who seek their Salvation and their Happiness in the Saints, in themselves or elsewhere?*

A. No. For they do in effect deny our Saviour, Jesus Christ, though they confess him with their Lips; for of these two Things one must be, either that Jesus Christ is not a perfect Saviour, or if we embrace him as such, by a true Faith, we have all that is necessary for our Salvation in him."

Q. *What is the Catechist's principal Design herein?*

A. It is to shew the perverseness of those who trust to their own Works: but especially those of the popish Religion, who seek their Salvation by the Saints, by the Virgin Mary, by themselves, such as the Celebration of Mass for the Dead, an Abstinence from Meat, auricular Confession of Sins, &c. which cannot be consistent with Faith in Christ; but by such Things they deny him inwardly whom they externally confess, Gal. ii. 21. For Christ is a perfect Saviour. Heb. ix. 26. Which has put away Sin by the Sacrifice of himself; and therefore all true Believers seek every Thing through him, Phil. iii. ix. 1 Cor. i. 30. which those of the popish Religion do not, but deny him in his Perfections as a complete Saviour.

Q. *What do you conclude then from what hath been already said?*

A. That there is administred great Satisfaction to the Disciple, proposing to him the right Means by which he can get a lasting Consolation, and consequently

quently that the Purity of Doctrine herein advanced, is clearly demonstrated, which learns us to deny ourselves, and to take hold of Jesus, our perfect Redeemer.

Q. What do you learn from hence?

A. That we ought to repent us of our Sins, to take Notice of that Grace which is offered to us in Christ Jesus; forsaking our own Works and Righteousness, depending solely on our Lord Jesus Christ, to be saved and redeemed from all our Sins and Misery, so that we may live holily, glorifying God in this Life with our Body and Soul, and in the Life to come, with his Saints to all Eternity.

The 31st Question of the HEIDELBERG CATECHISM.

Q. WHY is he called Christ that is anointed?

A. Because he was ordained by God the Father, and anointed by the Holy Ghost, to be our sovereign Prophet and Teacher, who hath fully manifested unto us, the secret Counsel and Will of God, concerning our Redemption, and our only high Priest, who, by offering up his Body once for us, has deliver'd us; and who, by his Intercession is also continually putting up Petitions for us to God, his Father; and lastly, our eternal King, who governs us with his Word and his Spirit, and who reserves for us the Redemption he has acquired for us."

Q. By what can you prove that Christ is ordained by God the Father, i. e. from Eternity, separated and elected to the Office of a Mediator?

A. By Testimony of the holy Scripture, as Ps. ii. 6. *Yet have I set my King upon my holy Hill of Zion. Prov. viii. 23. I was set up from Everlasting, from the Beginning, or ever the Earth was.*

Q. How is he anointed by the Holy Ghost, i. e. qua-

lified by the abundant Gifts of the Holy Ghost to his Offices?

A. Ps. xlv. 7. *Thou lovest Righteousness, and hatest Wickedness; therefore God, thy God, hath anointed thee with the Oyl of Gladness above thy Fellows.* And Acts x. 38. *How God anointed Jesus of Nazareth with the Holy Ghost and with Powers.*

Q. What is the Distinction between these two Sorts of anointing?

A. The Ordination is the first and principal, upon which the Qualification followed. 2d, The Ordaining is from everlasting; but the Qualification consists in the Time when the Godhead was united to his human Nature. 3d, The Ordaining has regard to both his Natures; but the Qualification belongs only to his human Nature.

Q. To what Offices is Christ anointed?

A. To three; to the Office of a Prophet, of a Priest, and of a King.

Q. How appears it that Christ is anointed to the Office of a Prophet?

A. We have the written Word for it, Deut. xviii. 18. *I will raise them up a Prophet from among their Brethren, like unto thee, and will put my Words in his Mouth, and he shall speak unto them that I shall command him.* And Acts iii. 22. *For Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me; him shall ye hear in all Things, whatsoever he shall say unto you.*

Q. How doth Christ execute the Office of a Prophet?

A. In revealing to us, by his Word and Spirit, the Will of God, for our Salvation. 1st, Preaching the Gospel, Matt. iv. 23. *And Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom, &c.* 2d, Explaining the Law, Matt. v. And 3d, He himself has predicted and explained the Prophecies, Matt. xxiv.

Q. Why do you call him a sovereign Prophet?

A. 1st

A. 1st, Because he has sent the other Prophets, *Eph. iv. 11.* 2^d, They have predicted by his Spirit, *1 Pet. i. 10, 11.* 3^d, More glorious he was than *Moses*, who could only instruct Externally; but he has taught Men the Will of God, not only by external Revelation, but by internal Illumination, *Luke xxiv. 45.*

Q. Is Christ a Priest too?

A. Yes, so he is called, *Heb. ii. 17.* That he may be a merciful and faithful High Priest in Things pertaining to God, to make Reconciliation for the Sins of the People, and well according to the Order of *Melchizedec*, *Heb. vii. 11.*

Q. What do you take to be the Nature of the priestly Office?

A. The Business of the Priest was, I apprehend, to offer Sacrifices, and to make Intercession for the People.

Q. How doth Christ execute the Office of a Priest?

A. By his once offering-up himself a Sacrifice to satisfy divine Justice, and reconciling us to God, and making continual Intercession for us.

Q. Can you prove that Christ offered up himself to reconcile us to God?

A. Yes. *Col. i. 20.* And having made Peace through the Blood of his Cross, by him to reconcile all Things unto himself; by him, I say, whether they be Things on Earth, or Things in Heaven. And *Heb. v. 2.* *Heb. ix. 26.* The Cross, rather his divine Nature being the Altar, his Soul and Body each immaculately pure, being the Sacrifice; these he resigned, the one to Death by Wounds, the other to inexpressible Anguish, and both to be instead of all whole Burnt Offerings.

Q. By what do you prove his Intercession for us with God?

A. From *Heb. vii. 25.* Wherefore he is able also to save them to the uttermost, that come unto God by him seeing he ever liveth to make Intercession for them; w

Interce

Intercession at the Right Hand of his Father, is founded on his invaluable Oblation.

Q. But wherefore must Christ offer himself?

A. 1st, To satisfy God's incensed Justice, Rom. iii. 23. Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness, for the Remission of Sins that are past, through the Forbearance of God. 2dly, To put away our Sins, Heb. ix. 26. He appeared to put away Sin by the Sacrifice of himself?

Q. What is the first Difference between Christ and other Priests?

A. Other Priests offered the Blood of Beasts, but Christ offered his own Blood, Heb. ix. 12.

Q. What is the second Difference?

A. They offered many Sacrifices; Christ perfected all by one offering, Heb. x. 14.

Q. What was the Sacrifice Christ offered to God?

A. His Body, Heb. x. 10. and his Soul, Jesh. liii. 10.

Q. Has Christ, as a Priest, blessed the People?

A. Yes. Luke xxiv. 50. And he led them out as to Bethany, and he lift up his Hands and blessed them.

Q. What follows on that?

A. That this Priest also should be set and rule upon his Throne, Zach. vi. 13. to demonstrate hereby, that he was a King. He is called in many Parts of Scripture, The King of Zion, of Righteousness, of Peace, and of Kings.

Q. How manifold is Christ's Kingdom?

A. It is two-fold. 1st, External over all the World, Eph. i. 22. And hath put all Things under his Feet, and gave him to be the Head over all Things to the Church. 2dly, Internal in Men's Souls, Luke xvii. 21. Behold, the Kingdom of God is with you.

Q. How doth Christ govern us in a spiritual Sense?

A. He subdueth the People to himself, Ps. xlv. 4. and Ps. cx. 3. He prescribes to them his Laws, Jesh.

xxxiii. 22. *James* i. 25. *Faith and Love*; whose Yoke is easy, *Matt.* xi. 28, 30. Governing them according to his Laws, by his Word and Spirit, *Jes.* lix. 2.

Q. What is the End of Christ's providential Kingdom?

A. 1st, To protect all his true Subjects amidst all Enemies, *Exod.* iii. 3. 2^{dly}, To reserve for them the Redemption which he has acquired for them, 1 *Pet.* i. 5. *Who are kept by the Power of God, through Faith, unto Salvation, ready to be revealed in the last Time.* And *John* x. 28.

Q. Is then Christ Jesus the true Messias?

A. Yes. Because every Thing is fulfilled in him which was predicted of the *Messiah*. 1st, As to the Time of his coming, *Gen.* xlix. 10. 2^{dly}, The Place where he should come from, *Mich.* v. 1. 3^{dly}, Who should conceive and bear him, *Isa.* vii. 14. And 4^{thly}, His undergoing the Sufferings which were foretold of him, *Luke* xxiv. 26.

Q. Is this Article of Doctrine necessary to be believed?

A. It is extremely so, Since no other could be our Redeemer but who was ordained by God; for none but he who bears these Offices, was capable of being an Instrument of Salvation, for he, as a Priest, obtains, and, as a Prophet, announces our Salvation, and delivers it to his People with the Authority of a King, powerful to help the Sinner out of his Misery. What then is more necessary to be believed than this Doctrine, which is so essential to our Welfare and Salvation?

Q. What then do you conclude from hence?

A. That the Catechist has perfectly answered his Intention, by giving unto them who are desirous after Grace, the Means of Consolation for their Souls, in all Circumstances; and from what he has said concerning the Name of Christ, he has manifested the Purity of our Doctrine.

Q. What must we learn from hence?

A. Our Duty to Christ; 1st, As a Prophet, to con-

fels our Ignorance, to forsake our corrupt Understanding, 1 Cor. i. 18. Harkening to him, *Isa.* lv. 2. practising what he teaches us, *John* viii. 31. 2dly, To adhere to him as the only Priest; to be reconciled to God by his Sacrifice and Propitiation; and to acknowledge him as a King, by living in a true Obedience to his Laws; and then we may have that lasting Consolation, that he will be to us Wisdom, Righteousness, Sanctification, and compleat Redemption.

The 32d Question of the HEIDELBERG CATECHISM.

Q. *BUT why are you called a Christian?*

A. Because I am by Faith made a Member of Jesus Christ, and by Consequence partaker of his Unction, in order to confess his Name, to offer myself a living Sacrifice, to Fight during this Life with a free and good Conscience, against Sin and the Devil, and at last to Reign for ever with Jesus Christ over all Creatures."

Q. *Where are the Believers called Christians?*

A. In the Scripture, *Acts* xi. 26. *And it came to pass, that a whole Year they assembled themselves with the Church, and taught much People; and the Disciples were called Christians first in Antioch.*

Q. *How many Reasons hath the Catechist given wherefore we are called Christians?*

A. Three, 1st, Because I am by Faith made a Member of Jesus Christ. 2dly, That I am a Partaker of his Unction. 3dly, Because through his Means I am made a King, a Priest, and a Prophet.

Q. *How do you prove that you are made a Member of Jesus Christ?*

A. From 1 Cor. xii. 12. *For as the Body is one, and hath many Members, and all the Members of that one Body being many, are one Body, so also is Christ.*

Q. *How*

Q. How do you prove that you are a Partaker of his Unction?

A. From 1 John ii. 20. But ye have an Unction from the Holy One, and ye know all Things.

Q. How do you prove that you are made to be a King, a Priest, and a Prophet?

A. From Rev. i. 6. And hath made us Kings and Priests unto God and his Father. And Joel ii. 28. And it shall come to pass afterward, that I will pour my Spirit upon all Flesh, and your Sons and your Daughters shall Prophecy.

Q. Wherein do they exercise their Office as Prophets?

A. In their internal Learning, by the Word and Spirit of God in their Souls, by which they are enriched in all Utterance, and in all Knowledge, 1 Cor. i. 5.

Q. How else should they exercise their Gift of Prophecy?

A. 1st, In a true Understanding and Explanation of the sure Word of Prophecy, which is contained in the Scriptures, 1 Cor. xiv. 1. 1 John, ii. 20. 2dly, In shewing forth the Praises of him who hath called them out of Darkness into his marvellous Light, 1 Pet. ii. 9.

Q. Wherein do they exercise their Office as Priests?

A. In that they offer up themselves wholly to God, with their Affections, their Graces, their Prayers, their Goods, their Life, Hos. xiv. 3. Rom. xlii. 1, 2. Heb. xiii. 13. Ps. cxli. 2. Heb. xiii. 16. 2 Tim. iv. 6.

Q. How do they behave themselves as Kings?

A. They become of exalted Spirits, disdaining the Pleasures of Time, desiring to be clothed upon with their House, which is from Heaven, 2 Cor. v. 2. and is their superior Courage and Constancy; to Fight against Sin and Satan, their Enemies, Eph. vi. 12, 17. With a Free and good Conscience, in Favour of him, who absolved them of Condemnation, and assured them of Grace, whereby they will reign for ever with Jesus Christ over all Creatures, Rev.

9. xv. 2, 3. And become more than Conquerors through him that loved them, *Rom. viii. 37.*

Q. What do you understand from what hath been said?

A. That we ought not to be satisfied with the external Name of a Christian, but to live accordingly, praying that Christ may anoint us with his Spirit, and enable us to perform our Christian Offices, that finally we may triumph over all our Enemies, *Rev. iii. 21.*

The 33d Question of the HEIDELBERG CATECHISM.

Q. WHY is Jesus Christ called the only Son of God, if it be true that we are also his Children?

A. Because Jesus Christ alone is the eternal Son of God by his Nature, whereas we are only so through Grace and Adoption."

Q. How many Natures are there in Christ?

A. Two; one Divine, and one Human.

Q. Is Jesus Christ the Son of God only because the Lord was pleased to dignify him with that Title?

A. No. But because he is, in an incomprehensible Manner, generated from the Father, *Pf. ii. 7. I will declare the Decree, the Lord hath said unto me, Thou art my Son, this Day have I begotten thee. And Prov. viii. 24, 25. The Lord possessed me in the Beginning of his Way, before his Works of old, I was set up from everlasting, from the Beginning, or ever the Earth was?*

Q. Do you mean hereby that he hath existed from Eternity a Being equal with the Father?

A. Not only that, but we must certainly also understand this by it, *As the Father has Life in himself, that he also has given to the Son, to have Life in himself, John v. 26.*

Q. Are there any other Places of Scripture by which you can prove that he is the eternal Son of God?

A. Yes. He is named the Son of God, the Brightness of his Glory, and the express Image of his Person, *Heb.*

Heb. i. 3, 4. His only generated Son; John i. 14. John iii. 16. The Son of God; in his proper Nature, John v. 18. Rom. viii. 32. And for that Reason, he that was in the same Form of God, thought it not Robbery to be equal to God; Philip. ii. 6. Of the same Being, John x. 30. And also, the one eternal God with the Father and the Holy Ghost, Zach. xiii. 7. Col. ii. 9.

Q. Doth the Godhead of the Son appear clearly in the Holy Scriptures?

A. Yes. 1st, By the Names of God, which are given to him, such as Jehovah, Jer. xxiii. 6. God, a strong God, a great God, a true God, the God of Israel, Ps. lxviii. 19. Isa. ix. 5. Tit. ii. 13. 1 John v. 20. &c. 2dly, By his divine Properties, the Eternity, Rev. i. 8. Isa. ix. 5. Immutability, Ps. cii. 28. Omnipresence, Isa. lxvii. 1. Matt. xviii. 20. Omniscience, Rev. ii. 23.

Q. How else doth it appear?

A. From the Works of God, which are ascribed to the Son. 1st, The Creation, John i. 3. The sustaining of all Things, John v. 17. Col. i. 17. The Miracles performed by his own Power, John v. 15. The redeeming, the sanctifying, the preserving of his People, Isa. xlv. 17. And the glorifying of them.

Q. Is there any farther Evidence of it in Scripture?

A. Yes. That he must be honoured of all Men, even as the Father, John v. 23.

A. What do you mean by that?

A. 1st, To know him, John xvii. 3. 2dly, To believe in him, John xiv. 1. 3dly, To love him, 1 Cor. xvi. 22. 4thly, To serve him, 2 Cor. v. 15. 5thly, To pray to him; and 6thly, To give him Thanks, Rom. i. 7. Rev. v. 12.

Q. Is there not a great Difference between the Sonship of Christ, and that of Believers?

A. Yes, a very great Difference. For the Believers are Children through Christ, Eph. i. 5. John i. 1. Which comes to pass in the present Time; by t

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face of God; but the Sonship of Christ is from everlasting, and in his own Nature.

the 34th Question of the HEIDELBERG CATECHISM.

W. H. Y. do you call him our Lord?

A. Because he has redeemed our Bodies and Souls from Sin, not with Gold or Silver, but with his precious Blood; and because he has delivered us from the Tyranny of Satan, and consequently acquired us to himself, as his own Property."

Q. Can you prove from the Scripture that Christ is our Lord?

A. Yes. *Luke ii. 11. And unto you is born this Day, the City of David, a Saviour, which is Christ the Lord. And Philip ii. 11. And that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.*

Q. What is the Signification of this Name?

A. That he is with the Father, the Lord and Possessor of all which is created, *Gen. xiv. 19. Psalm 12. And the Redeemer, who hath a certain Flock his Property, in which he liveth by his Spirit, and governs and defends it amidst all Enemies by the same.*

Q. Do not all Believers confess him in that Manner, when they call him Lord?

A. Yes. 1st, Because the Father hath given them Christ, *John xvii. 9.* 2dly, Because he hath redeemed them from all Evil, both Body and Soul, *not with Gold or Silver, but with his precious Blood, 1 Cor. 20. Heb. 9. 12. And consequently they are his Property, which he has united to him, making them willing to obey him, Ps. cx. 3. Tit. ii. 14. Reserving them, John vi. 39. And saving them, John x. 28.*

Q. Why is it necessary to profess these Articles of doctrine?

A. Did we not confess that the Son of God was the

Of the CHRISTIAN Religion. 67

the same Being with the Father, and also a Lord, he could not be an Object of Faith and Confidence, and Christ could not have executed his Offices, and be the Messias, or a Saviour, *Isaiah xxv. 9.*

Q. What Conclusion then do you make from what hath been said?

A. That the Catechist hath fully explained this Article of our Faith, which gives us the surest Means to receive true Consolation, according to the pure Doctrine of our Church, founded on the Gospel.

Q. What Instruction do you receive from hence?

A. That we pay all due Reverence to the Son, as the true God, departing from our Sins, and entirely subjecting ourselves to the Dominion of this bountiful and mighty Lord.

The 35th Question of the HEIDELBERG CATECHISM.

Q. WHAT means the Saying, that he was conceived of the Holy Ghost, and born of the Virgin Mary.

A. That the eternal Son of God, who was very God from all Eternity, and remains such, took on him the true human Nature of the Flesh and Blood of the Virgin *Mary*, by the Operation of the Holy Ghost, that he might be the true Seed of *David*, being made in all Things like his Brethren, except Sin.

Q. How do you prove that the Son of God took on him the true human Nature of the Flesh and Blood.

A. From *John i. 14.* And the Word was made Flesh, and dwelt among us. And *Phil. ii. 7.* And took upon him the Form of a Servant, and was made in the Likeness of Men.

Q. What is meant by the Words, Being made Flesh?

A. That God took upon him a real Body, and not the Appearance and Likeness only, *Luke xxiv. 38,*

and 39. *And he said unto them, Why are you troubled, &c. Behold! My Hands and my Feet, that it is myself; handle me, and see me, for a Spirit hath no Flesh and Bones as ye see me have.*

Q. Had he a true human Soul as well as a Body?

A. Yes; together with the natural Faculties and Powers thereof, Mat. xxvi. 38. Then saith he unto them, My Soul is exceeding sorrowful, even unto Death.

Q. How did Christ, being the Son of God, become Man?

A. He was conceived by the Power of the Holy Ghost, in the Womb of the Virgin Mary, and born of her, yet without Sin, Luke i. 31. And behold, thou shalt conceive and bring forth a Son, and shall call his Name Jesus. And Luke i. 35. The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee.

Q. How do you prove that Christ was without Sin?

A. From Heb. vii. 26. For such an High Priest became us, who is holy, harmless, undefiled, separate from Sinners, &c.

Q. Do these two Natures make two Persons.

A. No. The human Nature is united to the second Person, and subsists in Union with it, John i. 14. Isa. vii. 14. Behold, a Virgin shall conceive, and bear a Son, and shall call his Name Emmanuel. And yet each of these Natures are attended with its distinct Properties.

Q. Is not the Godhead altered into human Shape?

A. No; Because the Godhead is unchangeable, Mich. iii. 6. John i. 17.

Q. Why was it necessary he should become Man?

A. That he might be capable of suffering Death in our Room, Heb. xi. 15, 16, 17. But verily, he took not on him the Nature of Angels; but he took on him the Seed of Abraham. Wherefore in all Things it behoved him to be made like unto his Brethren, that he might be a merciful

merciful and faithful High Priest, in Things pertaining to God, to make Reconciliation for the Sins of the People.

The 36th Question of the HEIDELBERG CATECHISM.

Q. WHAT Profit does there come to us from the holy Conception and Birth of Jesus Christ?

A. That he is our Mediator; and that by his Innocence and perfect Holiness he hides before God those Sins in which we were conceived, and with which we came into the World."

Q. What doth the Believer apply to himself from hence?

A. Not only that this Man Christ Jesus is his Mediator of Conciliation and Intercession, 1 John ii. 1, 2. but that he, by his Innocence, hides before God all his Sins.

Q. What Sins are meant?

A. Every Sort of Sin, especially that in which he was conceived, and which, as well as actual Sins, deserves Punishment.

Q. How are they covered?

A. By an Imputation of Righteousness, and Forgiveness of the same, Ps. xaxii. 1.

Q. By what Means?

A. By the innocent and perfect Holiness of the Redeemer, Rom. iv. 19: Luke ii. 10, 11.

Q. What do you conclude from the Instruction you have received from the Catechist in this Article of Faith?

A. That the sorrowful Sinner is hereby led unto the true Means of Consolation, and which also shews the Purity of our Doctrine.

Q. What Use do you make of it?

A. 1st, To believe that this Doctrine (notwithstanding the difficulty of it to be understood) is exactly conformable to the Word of God. 2dly, To pour out our Hearts in Gratitude to God for his infinite Goodness in sending us his dear and only Son.

Redeemer, who alone is able to reconcile us to him ; verily, such an inconceivable Love of the Almighty Father, is enough to inflame us with the devoutest Acknowledgements, and transport us with Admiration. 3dly, To pray to him that he may be conceived and dwell in our Hearts ; and to embrace him with a true Faith, so that we may be consoled as well in Life as Death.

The 37th Question of the HEIDELBERG
CATECHISM.

Q. *W*HAT do you understand by the Words, He has suffered ?

A. That during all the Time he lived upon the Earth but more particularly towards the End of his Life, he bore both in Body and Mind the Weight of the Wrath of God for the Sins of all Mankind ; to the End, that by his Sufferings, as a propitiatory Sacrifice, he might redeem our Bodies and Souls from eternal Damnation, and acquire for us the Grace of God, Justification, and eternal Life."

The 38th Question of the HEIDELBERG
CATECHISM.

Q. *W*HAT did he suffer under the Judge Pontius Pilate ?

A. That he who was innocent, being condemned by a temporal Judge, might thereby free us from the severe Judgment of God, which was to fall upon us."

The 39th Question of the HEIDELBERG
CATECHISM.

Q. *I*S there any Thing more in his being crucified than, if he had suffered any other Kind of Death ?

A. Yes,

“ *A.* Yes, without Doubt ; for I am thereby assured that he took upon himself the Curse to which I was obnoxious, the Death of the Cross being “ cursed by God himself.”

The 40th Question of the HEIDELBERG CATECHISM.

Q. WHY was Jesus Christ obliged to humble himself even unto Death ?

“ *A.* Because, according to the Justice and Truth of God, there could be no possible Satisfaction for “ our Sins, but by the Death of his Son Jesus Christ.”

The 41st Question of the HEIDELBERG CATECHISM.

Q. WHY was he buried ?

“ *A.* To shew thereby that he was really “ dead.”

The 42d Question of the HEIDELBERG CATECHISM.

Q. SINCE therefore Jesus Christ died for us, how comes it that we are still subject to Death ?

“ *A.* Our Death is not a Satisfaction for our Offences, but an Abolition of Sin, and a Passage to “ eternal Life.”

The 43d Question of the HEIDELBERG CATECHISM.

Q. WHAT Benefit have we by the Sacrifice of Jesus Christ, and by his Death on the Cross ?

“ *A.* By his Virtue, our old Man is crucified with “ him, dies, and is buried, that our carnal Appetites “

" may no longer rule over us, and that we may offer up ourselves to him a Sacrifice of Thanksgiving."

The 44th Question of the HEIDELBERG CATECHISM.

Q. *W*HY is added, That he descended into Hell?

A. "That I may be strengthened under my greatest Tryals and Temptations, and reap intire Comfort in the Consideration, that my Lord Jesus Christ, by the inexpressible Agonies, Pains, Terrors and Sorrows, into which he was plunged during his whole Passion, but especially when he was crucified, delivered me from the Agonies and Torments of Hell."

Q. *What do you learn out of these Questions?*

A. How Christ has suffered for poor Sinners; how he has been crucified, buried, descended into Hell, i. e. how he hath suffered under the inexpressible Agonies, Pains and Terrors of Hell; and also, how he has obeyed his Father, to the End, that by his Sufferings as a Propitiatory Sacrifice, he might redeem our Bodies and Souls from eternal Damnation.

Q. *What are the States and Condition of our Redeemer?*

A. They are two-fold; namely, his State of Humiliation, and his State of Exaltation, *Phil. ii. 8. And being formed and fashioned as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross; wherefore God hath highly exalted him, and given him a Name above every Name.*

Q. *What belongs to the State of Humiliation?*

A. 1st, That he has been crucified: 2^{dly}, Died. 3^{dly}, Buried. And 4^{thly}, Descended into Hell.

Q. *How many Times has he suffered?*

A. He was in a State of suffering during all the Time he lived upon the Earth, from the Time he born, especially in his Death, 1 *Pet. iii. 18. For Christ*

Christ hath once suffered for Sins, the just for the unjust, that he might bring us to God.

Q. Should not the least suffering of Christ, yea, a Drop of Blood, have been enough to save us?

A. No, he must undergo Death itself; 1st, Because the Justification of God requires Death, Rom. i. 32. and Rom. vi. 23. The Wages of Sin are Death. 2^{dly}, That the Truth of God should appear, who has predicted his Death, Isa. liii. 8. How he was cut off out of the Land of the Living, and therefore he is crucified and slain, Acts ii. 23.

Q. Why did he suffer under the Judge Pontius Pilate.

A. To shew by that, that he was the true Messias, who must suffer when the Sceptre was departed from Judah, Gen. xlix. 10. The Jews being then under the Government of the Romans, their Conquerors.

Q. Why must he be crucified?

A. Because the Death of the Cross was cursed by God, Deut. xxi. 23. For he that is hanged is accursed of God. And Gal. iii. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for it is written, cursed is every one who hangeth on a tree; as it was necessary the Nature which hath sinned, should suffer that Curse.

Q. In what Nature must he suffer?

A. Only in his human Nature, both in Body and Mind.

Q. How can you prove it, that Christ hath only suffered in his human Nature?

A. It is testified by the holy Scripture, 1 Pet. iii. 18. Being put to Death in the Flesh, but quickened by the Spirit. And also, 1 Pet. iv. 1. Christ hath suffered in the Flesh.

Q. Hath he also suffered in his Mind?

A. Yes; this was foretold, Isa. liii. 10. When thou shalt make his Soul an Offering for Sin; he shall see his Seed. Also, Verse 11. And which is fulfilled, Matt.

xxvi. 38, *Then said he unto them, My Soul is exceeding sorrowful unto Death.*

Q. What hath he suffered in his Body?

A. Various Pains and Sorrows, such as whipping, Strokes, Wounds, and at last the Death of the Cross, Isa. liii. 3.

Q. How acted his Godhead in this?

A. By the Power of his Divinity only was he able to bear the great Weight of the Wrath of God in his human Nature, and to be delivered from the same.

Q. Did not his Godhead suffer?

A. By no Means; his Godhead could not suffer, which is immutable and all-powerful, always remaining the Blessed and only Potentate, the King of Kings, and Lord of Lords, 1 Tim. vi. 15. His Godhead supported him to bear the Wrath of God, sanctifying his sufferings by the infinite Dignity with which he bore them, so as to be thereby a sufficient Ransom for our Redemption, Acts xx. 28. God has purchased his Church with his own Blood.

Q. For whom hath Christ suffered?

A. The Catechist alledgeth, that he hath borne the Wrath of God for the Sins of all Mankind.

Q. Doth the Catechist mean hereby, that he hath borne the Wrath of God for every individual?

A. No. But that he hath borne the Wrath of God for the same Sins to which, by the Fall of Adam, all Mankind are subject; not that he has suffered for every individual, but for the Elect only, out of all Mankind, as we see by John vi. 38. Matt. i. 21. John xvii. 9. John x. 27, 28. Acts xx. 28, &c. And as already is demonstrated in the 20th Question; besides, Experience teacheth us, that not every one is delivered from the Wrath of God, or sanctified or converted as the End of Christ's Death in redeeming his People, John xvii. and Eph. v. And St. Paul testifies, that he for whom he is made Redemption and Justification, for them also is he made Sanctification, 1 Cor. i. 30.

And

And since it evidently appears, that such Operations, as the End of Christ's Suffering, are not to be seen in every one, consequently it must follow, that Christ has not borne the Wrath of God for all Mankind. Further, if we should be of that Opinion, certainly it must follow, that Christ has shed his Blood in vain, because every one is not justified and sanctified; and it would be the greatest Absurdity to assert so, because his Ransom is too precious to be paid for one only Soul in vain.

Q. How do you apprehend then the Scripture Passage, by which our Adversaries defend that Christ has died for all?

A. The Word, *All*, is taken sometimes for one limited Generality of the Elect, to which the Generality of the Reprobates is opposed, *Rom. v. 18. 2 Cor. v. 14.* Sometimes it signifies as much as *all Sorts* of Men, *Jews* and *Heathen*, *Tit. ii. 11.* Even also the Word, *World*, is of the same Signification, *John i. 29. 1 John ii. 2.*

Q. But must not every one believe that Christ hath died for him?

A. No. Faith is a Duty required of us in the Covenant of Grace, and supposed an internal Calling and Conversion by the Spirit of God; which Faith therefore cannot be in the wicked and ungodly Persons, as long as they continue in their Sins; and at least in such who never have heard of Christ.

Q. Is it the Wrath of God alone which Christ hath borne for his Elect?

A. No. He hath been also obedient to the Law of God, coming as well to minister, as to give his Life a Ransom for many, *Matt. xx. 28.*

Q. Why hath Christ suffered so much, and demeaned himself unto perfect Obedience to the Law of God?

A. To redeem his People from all temporal and eternal Punishment; and to acquire for us the Grace of God, Justification, Sanctification, and a blessed Immortality.

Q. What

Q. What is the meaning of Christ's having descended into Hell?

A. By this are meant not only the inexpressible Agonies, Pains, Terrors and Sorrows, into which he was plunged during his whole Passion, especially when he was crucified; but also his submitting to the State of Death, of which *Solomon* speaks, *Ecc. xii. 7.* His Body being buried, and his Soul being departed from his Body, returning to God; until his Justification was declared by his Resurrection from the Dead.

Q. Why do you call those Sufferings, a descending into Hell?

A. 1st, Because we find them revealed to us by those Expressions in the holy Scripture, *Pf. xviii. 5. The Sorrows of Hell encompassed me.* And *Pf. cxvi. 3. The Pains of Hell got hold upon me.* He having experienced an Extract, as it were, of the torrid Wrath of God, wherein the Misery of Hell consists.

Q. Did the Body of Christ remain upon the Cross?

A. No; it was begged of *Pilate*, by one of his Disciples, and committed to the Earth, *Matt. xxvii. John xix.*

Q. Why was he buried?

A. To shew thereby that he was really dead.

Q. What Benefits do we receive by the Sacrifice of Jesus Christ, and by his Death on the Cross?

A. Unto this the Catechist has answered; *Question 43*, and signified, That by the Sacrifice of Christ, the Bonds of Sin are broken, our Sanctification made perfect; or Righteousness is given us, by Virtue of which, we may have free and welcome Access to God; the Merit of which we may plead for obtaining all the Blessings of Time and Eternity; and that by his Sufferings we have an Example how our outward Man, *i. e.* our corrupt Nature, must be crucified, die, and be buried, that our carnal Appetites may no longer rule over us, *1 Pet. iv. 1, 2. Rom. vi. 6.* But that we give ourselves to him as a Sacrifice of Thank-
ing, Rom. xii. 1.

Q. But

Q. But since Jesus Christ died for us, how comes it that we are still subject to Death?

A. This the Catechist, in his Answer to Question 42, hath rightly informed us of; because we are not able by our Death to satisfy divine Justice, as our Redeemer hath done by his Death for our Offences.

Q. What is then the Death of Believers?

A. A Means to make Sin die in us; and a Passage to eternal Life, *Rom. viii. 10. John v. 24. 2 Cor. v. 1, 2.*

Q. What do you conclude out of all this?

A. That our Catechist, by the Explanation of all those Articles of Faith, hath given to us the surest Means to receive a constant Consolation for our Souls, whether alive or dead; and hath fully displayed the Purity of our Doctrine.

Q. What Use must we make of this Doctrine?

A. 1st, We are led to consider the Horribleness of our Sins, which hath brought such a terrible Wrath upon Christ. 2^{dly}, The superabundant Love and Kindness of such a blessed Saviour and Redeemer suffering in our stead, and by his bitter, but expiatory Passion, procuring the Pardon of all our Sins. 3^{dly}, To believe in him, that we may be discharged from all our Iniquity, living in a holy Communion with him. And 4^{thly}, To offer up ourselves to God, a Sacrifice of Thanksgiving, for the unspeakable Benefits with which he hath blessed us in his beloved Son Jesus Christ, our blessed Saviour and Redeemer; where God was under no Obligation to admit of a propitiatory Sacrifice, but might, without any Diminution of his Divinity, have left all Mankind to perish in their Sins; but now an Interest in the great Atonement is granted to us, without the least Merit of our own. What Thanks are due to such infinitely rich Goodness? 5^{thly}, That we may live always upright before God, free from the Terrors of the Grave, as knowing that Death is swallowed up

Victory; and that Death is but our Entrance into Felicity: For, *Blessed are the Dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them, 1 Cor. xv. 54. and Rev. xiv. 13.*

The 45th Question of the HEIDELBERG CATECHISM.

Q. WHAT Benefits have we from the Resurrection of Jesus Christ?

A. First, By his Resurrection he has overcome Death, to make us Partakers of that Righteousness which he had procured for us by his Death. Secondly, By his Power we are also raised up to a Newness of Life. And, lastly, Christ's Resurrection is an assured Pledge to us of our happy Resurrection."

Q. Wherein consists Christ's Exaltation?

A. 1st, In his rising again from the Dead on the third Day. 2dly, In ascending up into Heaven. 3dly, In sitting at the right Hand of God the Father. And 4thly, In coming to judge the World at the last Day.

Q. What is the first Step of Christ's Exaltation?

A. His Resurrection from the Dead.

Q. How doth his Resurrection appear?

A. By an Accomplishment of the Prophecies contained in Scripture, 1 Cor. xv. 4. And that he was buried; and that he rose again the third Day, according to the Scriptures. Ps. xvi. 10. And Mark xvi. 6. He is risen; he is not here. And because he revealed himself to his Disciples after his Resurrection, Acts i. 3.

Q. By what Power was he raised from the Dead?

A. By his own divine Power, John ii. 19. Jesus answered and said unto them, Destroy this Temple, and in three Days I will raise it up. And John x. 17, 18. I lay down my Life that I might take it again; no Man taketh it from me, but I lay it down of myself.

Q. Does

Q. Does not the Scripture say elsewhere, that he was raised by God the Father ?

A. Yes. And the same is not a Contradiction, when we consider Christ and the Father are one in Natures, Works and Honour, John x. 30. And it's being said that he was raised by the Father, is only to evince the Fullness of his Satisfaction, Acts ii. 24. Whom God hath raised up, having loosed the Pains of Death; because it was not possible that he should be holden of it.

Q. What was the End of Christ's Resurrection ?

A. To our Righteousness; namely, that the Righteousness which he hath merited by his Death, should be applied to us by his Resurrection, Rom. iv. 25. Who was delivered for our Offences; and was raised again for our Justification.

Q. What other End was there for Christ's Resurrection ?

A. To establish our Faith, and abolish our Sins, 1 Cor. xv. 17. And if Christ be not risen, your Faith is vain; ye are yet in your Sins.

Q. Did Christ rise in the same Body he laid down ?

A. Yes; substantially the same, John xx. 27. Then saith he to Thomas, Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side; and be not faithless, but believing.

Q. What doth Christ's Resurrection teach us ?

A. The Certainty of our Resurrection after Death; 1 Cor. xv. 20. But now is Christ risen from the Dead, and become the first Fruits of them that sleep.

Q. What was the second Step of Christ's Exaltation ?

A. His Assention into Heaven.

The 46th Question of the HEIDELBERG CATECHISM.

Q. WHAT do you understand by those Words, He ascended into Heaven.

A SYSTEM

‘ *A.* That Christ was taken up into Heaven from the Earth, in the Sight of his Disciples; and that he is there at present for our Good, until he returns to judge the Quick and the Dead.”

Q. *How do you prove that ?*

1. By Scripture Testimony, *Acts i. 9, And when he had spoken these Things, while they beheld, he was taken up, and a Cloud received him out of their Sight.*

Q. *How long was Christ upon the Earth after his Resurrection ?*

1. Forty Days, *Acts i. 23. Until the Day in which he was taken up, after that he through the Holy Ghost had given Commandments unto the Apostles whom he had chosen; to whom also he shewed himself alive after his Resurrection, by many infallible Proofs, being seen of them forty Days, and speaking of the Things pertaining to the Kingdom of God.*

Q. *Why did Christ stay so long on the Earth ?*

1. To assure the Truth of his Resurrection, and to settle the due Extent and Government of his Church, *Acts i. 2, 3. Luke xxiv. 47.*

Q. *In what Nature did Christ ascend ?*

1. Not according to his divine Nature, which is sent every where, but according to his human Nature, in which he only could ascend; *John xvi. I leave the World, and go to the Father.*

Q. *Into what Place is he ascended ?*

1. Into Heaven, *Acts i. 11. By which we must understand, the third Heaven of Heavens, 1 Kings 8. 27. Col. iii. 1. Acts iii. 21. Eph. 4. 10.*

Q. *In what Manner did he ascend ?*

1. By a Cloud receiving him out of the Sight of Disciples, *Acts i. 9.*

The 47th Question of the HEIDELBERG CATECHISM.

Is not Christ with us to the End of the World, according to his Promise ?

“ *A.* Jesus

“ A. Jesus Christ is very God, and very Man ;
 “ and according to his human Nature, is no longer
 “ on the Earth ; but according to his divine Nature,
 “ his Majesty, his Grace, and his Spirit, he is never
 “ absent from us.”

Q. *How do you prove the first Part of this Question,
 that Christ, according to his human Nature, is no longer
 on the Earth ?*

A. This I prove from Matt. xxvi. 11. *For ye have
 the Poor always with you ; but me ye have not always.*
 John. xii. 8.

Q. *How do you prove the second Part, as to his divine
 Nature ?*

A. By Jer. xxiii. 34. *Can any hide himself in secret
 Places that I shall not see him, saith the Lord. Do not
 I fill Heaven and Earth, saith the Lord. And Matt.*
 xviii. 20. *For where two or three are gathered together
 in my Name, there I am in the midst of them.*

Q. *Doth Christ, by his Spirit, always remain in the
 true Believers ?*

A. Yes. He is not absent from them for ever,
 Jesh. lix. 21. *As for me, that is, my Covenant with them,
 saith the Lord ; my Spirit which is upon thee, and my
 Words which I have put in thy Mouth, shall not depart
 out of thy Mouth, nor out of the Mouth of thy Seed,
 nor out of the Mouth of thy Seed's Seed, saith the Lord,
 from henceforth and for ever.*

The 48th Question of the HEIDELBERG CATECHISM.

Q. **B**UT if the Humanity of Christ be not every
 where, where his Divinity is, are not the
 two Natures in that Case separated in Jesus Christ ?

“ A. Not at all ; for since his Divinity is incom-
 “ prehensible, and present every where, it necessarily
 “ follows, that it is in Truth distinct from the Hu-
 “ manity which it has assumed to itself, but that at

“ the same Time it is nevertheless in, and remains perfectly united to it.”

By which we see how the Catechist denies that Consequence, because it rest upon a false Foundation; that even of the Union of both Natures being a Mixture; and therefore his Answer is, “ Not at all.”

Giving this Reason, “ *Since the Divinity is incomprehensible, and is present every where, it necessarily follows, that it is in Truth distinct from the Humanity which it has assumed to itself; but that at the same Time it remains perfectly united to it.*” Even as our Souls can employ themselves in Thoughts and Concerns about Things without us, and at a Distance, yet the Union of our Souls and Body is not thereby broke; much more is it true, that the Divinity of Christ can work every where while united to his human Nature, and yet the same Union not be broke or diminished.

The 49th Question of the HEIDELBERG CATECHISM.

Q. *WHAT does the Ascension of Christ signify to us?*

“ *A.* 1st, That he is for us in Heaven, in the Presence of his Father, as our Advocate. 2^{dly}, That in his Person we have our Flesh in Heaven, as an assured Pledge, that he who is our Chief, will take us to himself, as his Members; and that he sends us his Spirit as a Pledge, by Virtue whereof we seek not what is upon Earth, but that which is in Heaven, where Jesus is sitting on the Right Hand of God.”

Q. *What is here the first Benefit from the Ascension of Jesus Christ for all true Believers?*

A. That he is for them in Heaven as their Advocate, Zach. vi. 13. Heb. ix. 29.

Q. *What Benefit is therein?*

A. That he Debates their Cause, John ii. 1. *If any Man*

Man Sin, we have an Advocate with the Father Jesus Christ the Righteous. And wins the Cause against the Accusers, Rom. viii. 34. By whose Life the Believers are saved, Rom. v. 10. And prevails with the Father to preserve them, John xvii. 11. To hear their Prayers, John xiv. 14.

Q. What is the second Benefit?

A. That in his Person they have their human Nature in Heaven, as an assured Pledge, and that he will take them to himself, John xvii. 24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me. And Heb. vi. 19, 20.

Q. What are the other Benefits?

A. That he sends them his Spirit, John xvi. 7. If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And Acts ii. 33. And well as an Earnest; and also as a Supply for his Departure, Eph. i. xiii. 14. In whom also after that ye believed, ye were saved with that holy Spirit of Promise, &c. And 1 Cor. i. 21. Also by Virtue thereof they seek not what is upon Earth, but that which is in Heaven. Col. iii. 1, 2. If ye then be risen with Christ, seek those Things which are above, where Christ sitteth on the right Hand of God. Set your Affections on Things above, not on Things on the Earth.

Q. What do you conclude from what hath been said?

A. That our Catechist hath answered his Intention, which is, to administer to his Disciple the true Remedy for his saving Comfort, according to the Purity of our Doctrine.

Q. What doth his Resurrection and Ascension teach us?

A. That we endeavour to rise with Christ, seeking those Things which are above where Christ sitteth at the right Hand of God, Col. iii. 1.

The 50th Question of the HEIDELBERG CATECHISM.

Q. *WHY* is it added, And sits on the right Hand of God?

A. To shew that Christ is ascended into Heaven, that there he may make himself known for the Head of the Christian Church, by whom God the Father governs all Things."

Q. *What was the third Degree of Christ's Exaltation?*

A. He is sitting at his right Hand in Heaven, *Heb. i. 3.* *When he had by himself purged our Sins, sat down on the right Hand of the Majesty on High.*

Q. *What does God's right Hand signify?*

A. A State of the highest Honour and Interest with the Father, *Heb. i. 13.* *But to which of the Angels, said he, at any Time, sit on my right Hand, until I make thine Enemies thy Foot Stool?* And *Matt. xxvi. 64.* *Hereafter shall you see the Son of Man sitting on the right Hand of Power.*

Q. *What is implied in Christ's sitting there?*

A. That his Work on Earth is finished, *Heb. x. 12.* *But this Man, after he had offered one Sacrifice for Sin, for ever sat down on the right Hand of God.*

Q. *What else doth it signify?*

A. The glorious Execution of his Offices.

Q. *In what Manner?*

A. 1st, As a Prophet, in sending Ministers as Instruments, by whom he will teach us, *Eph. iv. 11. 12.* And in diffusing the Gifts of the Holy Ghost on us, *Acts ii. 33.* 2^{dly}, As a Priest to intercede for us, *Heb. viii. 25.* *Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them.* 3^{dly}, His kingly Office in subduing us to himself; in ruling and defending us, and restraining and conquering all his and our Enemies, *Pf. cx. 2.* *The Lord shall send the*
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Rod of thy Strength out of Zion: Rule thou in the midst of thine Enemies. Especially to the Benefit of his People, being only the Head of the Church, Eph. i. 22. 23. And hath put all Things under his Feet, and gave him to be the Head over all Things to the Church, which is his Body, the fullness of him that filleth all in all.

Q. But is not the Pope, or any Man, the visible Head of the Church?

A. No. For the holy Scriptures know nothing of such a Head, Col. i. 18. Christ alone is the Head of the Body (the Church) who is the beginning of the first born from the Dead, that in all Things he might have the Pre-eminence. 2dly, He wants not a visible Head, because Christ is Omnipresent, and gives every Thing needful for us, Eph. i. 23. 3dly, This is against the Office of the Ministers of Christ, Matt. xx. 25, 27. But Jesus called them unto him, and said, Ye know that the Princes of the Gentiles exercised Dominion over them, and they that are great exercise Authority upon them; but it shall not be so among you, but whosoever will be great among you, let him be your Minister; and whosoever will be chief among you, let him be your Servant.

Q. Is there any Thing more wherein his sitting at the right Hand of God consists?

A. In the Reverence which he, as our glorified Mediator, receives from Man and Angels, Heb. i. vi. And Philip. ii. 9.

The 51st Question of the HEIDELBERG CATECHISM.

Q. WHAT Advantage have we by that Glory of Christ being our Head or Chief?

A. 1st, By his holy Spirit he diffuses all his heavenly Gifts to us who are his Members; and then by his Power defends and preserves us from our Enemies."

Q. What

Q. What Gifts are these?

A. The several Graces and Operations of the Holy Ghost, 1 Cor. xii. 6. And there are Diversities of Operations; but it is the same God which worketh all in all.

Q. What is meant by his diffusing those Gifts on us?

A. It shews the Abundance of God's Grace, above what is contained in the Old Testament, Isa. xlv. Joel ii. 28.

Q. Wherein doth such an Abundance consist?

A. In a greater and clearer Knowledge, Love, Boldness, spiritual Strength for Duty, and Joy, 2 Cor. iii. 13, 18. 2 Tim. i. 7. Rom. xiv. 17.

Q. What is the second Advantage?

A. That he by his Power defends and preserves us from our Enemies, Rom. viii. 34. To restrain them, to protect his Church amidst them, Ps. lxxvi. 10. Exod. iii. 3. And also by his supreme Power the Church is saved amidst all Dangers, Jer. xxx. 11. For I am with thee, saith the Lord, to save thee, though I make a full End of all Nations whether I have scattered thee, yet will I not make a full End of thee.

Q. What is the last Step of Christ's Exaltation?

A. His coming to Judgment, Acts x. 42. And he commanded us to preach unto the People, and to testify that it is he which was ordained of God to be the Judge of Quick and Dead.

Q. Is it certain that there will be a Judgment Day?

A. Yes; the Scripture assures it, 2 Cor. v. 10 For we must all appear before the Judgment Seat of Christ. And every Man's Conscience witnesseth to it, Rom. ii. 16. In the Day when God shall judge the Secrets of Man by Jesus Christ, according to my Gospel. Matt. xii. 36. But I say unto you, that every idle Word that Man shall speak, they shall give account thereof in the Day of Judgment.

Q. What will be the first Property of Christ's Judgment?

A. It will be awful and Solemn, 1 Thess. iv. 16. For

For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God, and the Dead in Christ shall rise first; that is to say, that our Lord Jesus shall be manifested with unspeakable Glory, when he, by the tremendous Trumpet of his Angel, shall rend the universal Vault, and pierce the Dormitories of the Dead; when all shall hear his Voice, and hearing shall awake, and awaking shall come forth.

Q. What will be the second Property of it?

A. It will be exact and critical, Rom. ii. 16. In the Day when God shall judge the Secrets of Men by Jesus Christ, according to my Gospel. And Matt. xii. 36. But I say unto you, That every Idle Word that Men shall speak, they shall give account thereof in the Day of Judgment.

Q. What will be the third Property of it?

A. It will be an universal Judgment, Rev. xx. 12. And I saw the Dead, small and great, stand before God, and the Books were opened. And 2 Cor. v. 10.

Q. How is this a Part of Christ's Exaltation?

*A. He now acts in the fullness of his kingly Power, condemning the ungodly World, and the rebellious Angels, to Chains of Darkness, and Dungeons of Despair; investing the Righteous with the Inheritance of Heaven, Matt. xxv. 34. Then shall the King say unto them on his right Hand, Come, ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. And this will roll away the Reproach of the Enemies against him and his People, Rev. i. 7. Behold, he cometh with Clouds, and every Eye shall see him, and they also which pierced him. And then shall be seen the Difference between the Righteous and the Wicked, between him that serveth God, and him that serveth him not, Mal. iii. 18. When he shall say unto them on the left Hand, Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels, Matt. xxiv. 14. And these shall go
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away into everlasting Punishment; but the Righteous into Life eternal, Verſe 46.

The 52d Question of the HEIDELBERG CATECHISM.

Q. WHAT Consolation does the returning of our Saviour to judge the Quick and the Dead, bring to us?

A. That in all my Afflictions and Persecutions, I expect with Joy the very same from Heaven (who presented himself beforehand for my Sake at the Tribunal of God, and turned off all the Curse from me) as a Judge, to Sentence all his and mine Enemies to eternal Damnation; but who, on the contrary, is to receive me and all the Elect into celestial Joy, and everlasting Glory."

Q. What learn we hence?

A. 1st, That Believers shall not be cast in Judgment, Rom. viii. 1. *There is therefore now no Condemnation to them that are in Christ Jesus.* 2dly, The deplorable State of Christ's Enemies, Luke xix. 27. *But those mine Enemies, which would not that I should reign over them, bring hither, and slay him before me.*

Q. What then ought every one to do?

A. To give all Diligence to be found of him in Peace, 2 Pet. iii. 14. *Wherefore, beloved, seeing that ye look for such Things, be diligent, that ye may be found of him in Peace.*

Of GOD the Holy Ghost.

The 53d Question of the HEIDELBERG CATECHISM.

Q. WHAT do you believe of the Holy Ghost?

A. 1st, That he is with the Father
" and

“ and the Son, the true and coeternal God. *2dly*,
 “ That he is also given me, that by a true Faith he
 “ may make me a Partaker of Jesus Christ and all
 “ his Benefits, that he may comfort me, and abide
 “ with me for ever.”

Q. *Is the Holy Ghost only a Property or Strength in God?*

A. No. He is the Third Person in the Trinity, the same in Substance, equal in Power and Glory with the Father and Son, the true and eternal God, *Acts* v. 3, 4. Peter said, Ananias, why hath Satan filled thine Heart to lie to the Holy Ghost? Thou hast not lied unto Men, but unto God. *2 Cor.* iii. 17. Now the Lord is that Spirit; and where the Spirit of the Lord is, there is Liberty. And therefore we are baptised in his Name, *Matt.* xxviii. 19.

Q. *But how doth it appear that he is God?*

A. Because he has the same Excellencies with God, such as his Names, Properties, Works and Glory.

Q. *What Names are given unto him?*

A. Not only God, *Acts* v. 3, 4. God of Israel, *2 Sam.* xxiii. 2, 3. but also Jehovah, *Jes.* vi. 3. *Acts* xxviii. 25.

Q. *What are his Properties, as mentioned in Scripture?*

A. Omnipresence, *Pf.* cxxxix. Omniscience, *1 Cor.* ii. 10. Omnipotence, *Jes.* xi. 2. Eternity, *Gen.* i. 2.

Q. *What are his Works?*

A. The Creation, *Pf.* xxxiii. 6. The Restoration of the City and Temple, *Zach.* iv. 6. The Incarnation of Christ, *Luke* i. 35. Christ's Unction, *Jes.* lxi. 1. *Pf.* xlv. 8. The Resurrection from the Dead, *Rom.* viii. 11.

Q. *What Operations and Government in and over the Church, are attributed to him?*

A. The Operation in the Prophets, *Num.* xi. 25. *2 Pet.* i. 20, 21. The Qualification of the Apostles, *Acts* ii. 1, 13. The sending of the Ministers, *Acts* ix. 15. The Instruction of the People of God, *Neh.* ix. 20.

Q. Are there any more?

A. Yes. He illuminates and regenerates Sinners; he inspires them with Prayer, and leads them, in the Truth; enables them to their Duty, and fits them for Heaven, Ps. cxix. 18. Ps. cxliii. 10. John iii. 3. Rom. viii. 14.

Q. What Glory are we obliged to give him?

A. To be obedient unto him, Ps. xcv. 7. To pray to him for his Blessings, Matt. xxviii. 19. And, To subject ourselves wholly unto him, 1 Cor. iii. 16.

Q. Do not the true Believers receive him, as their Sanctifier?

A. Yes; for by his Operation only we get a true Faith, 1 Cor. xii. 9. By him we must be sanctified, 2 Thes. ii. 13. And by Faith he makes us Partakers of Jesus Christ, and all his Benefits, Heb. iii. 14. So that he dwells in our Heart, Eph. iii. 17.

Q. What does the Holy Ghost farther to promote our Sanctification?

A. He consoles us in all our Adversity and Crosses, strengthening our Faith; he filleth us with the Love of God, Rom. v. 3. 5. He assures us of our Adoption. Rom. viii. 16. 17. And even also of an happy Issue. 1 Cor. x. 13. God is faithful, who will not suffer you to be tempted above what ye are able; but will with the Temptation also make a way to escape, that ye may be able to bear it.

Q. How does he finish our Sanctification?

A. He abides for ever with me; namely, to sustain and preserve me from falling off, John xiv. 16. Yea, he has sealed me unto the Day of Redemption, Eph. iv. 30.

Q. What do you infer from hence?

A. That the Catechist hath pointed out unto his Disciple the strongest Means, and has shewn the surest Way to a certain Consolation; by which also the Purity and Strength of our reformed Doctrine appears.

Q. And what do you learn now from it?

A. That

A. That we without the Operation of the Holy Ghost cannot be Partakers of Jesus Christ, or of his Benefits; and we ought consequently to be very sorry for our Want of the Spirit, by whom only we can be regenerated and sanctified; yea, without his enlightening and sanctifying Influence, we can never hope to see God in an everlasting Glory, *Heb. xii.* Therefore we ought to endeavour, with the greatest Supplication and Humiliation before his Throne, to pray for his Operation in us, whereby we may be illuminated in our Understanding, to know the wonderful Things of God's Law, and the glorious Mysteries of his Gospel; and be sanctified in our Will both Soul and Body, to live wholly before that supreme Being, according to his Word, in a true Communion with Jesus Christ; upon which we may, with all faithful Believers be assured, that the Holy Ghost will preserve us unto the Day of Redemption.

The 54th Question of the HEIDELBERG CATECHISM:

Q. WHAT do you believe concerning the Holy Catholic Church?

A. That the Son of God has chosen to himself
 "out of all Mankind, for Life eternal, a Church;
 "which from the Beginning to the End of the
 "World, he gathers, defends, and maintains by his
 "Spirit and Word, in the Unity of the true Faith;
 "and that I am a living Member of that Church,
 "and shall continue such eternally."

Q. What do you mean by the Church?

A. All those which God out of his meer good Pleasure from all Eternity hath elected, and by his Word and Spirit called out of their miserable State of Nature, to the Communion of God and Christ, and them, which will be called to everlasting Life.

Q. How are they called in the Scripture?

A. The House of God ; which is the Church of the living God, 1 Tim. iii. 15.

Q. How do you prove it, that those only who are elected and called, are the true Members of the Church ?

A. From Rev. xvii. 14. *These shall make War with the Lamb, and the Lamb shall overcome them ; for he is Lord of Lords, and King of Kings ; and they that are with him are called, and chosen, and faithful.* And 1 Pet. i. 1, 2. *Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus Galatia, Cappadocia, Asia, and Bythinia, elect according to the foreknowledge of God the Father, through Sanctification of the Spirit, unto obedience and sprinkling of the Blood of Jesus Christ, &c.* Rom. viii. 29, 30.

Q. Are they, who are only externally called, the true Members of the Church ?

A. No, whilst they never are called by the Work of the Spirit in Conjunction with the Word, and altho' they exercise external Profession of Faith, so that they are hardly to be distinguished, yet they are not Members of the true Church.

Q. What Reason can you give for it ?

A. Because they are described as *Chaff*, Matt. iii. 12. *Bad Fish*, Matt. xiii. 48. *Vessels to Dishonour*, 2 Tim. ii. 20. And the Descriptions of the true Members as *good Wheat, the good Fish, the Wife, the Bride of Christ, his People, Inheritance, Sheep, &c.* never can be applied unto them, Rev. xxi. 2. xxii. 17. Matt. i. 21. Ps. ii. 8. John x. 15.

Q. Why do you call the Church a Christian Church ?

A. Because Christ alone is the Head of the Church, Eph. i. 22, 23.

Q. Is not the Pope the Head of the Church ?

A. No ; but the true Antichrist, 2 Thes. ii. 4. 9. 10.

Q. What Relation hath Christ to the Church ?

A. He, or the Father in Christ hath chosen them, Eph. i. 5. 4.

Q. What doth he more as their Lord ?

A. He

A. He gathers them by an effectual calling, 2 Tim. i. 9. *Who hath saved us, and called us with an holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus before the World began; whereby we may see that it is not by our Merit, but out of his meer good Pleasure, that we are chosen and called.*

Q. Out of what Nation and State hath he called them?

A. Out of all Mankind; and also out of an Estate of Darknes and Misery, Col. i. Gal. iii. 28, Rev. v. 9.

Q. To what End hath he called them?

A. 1st, To believe in Christ, Acts xiii. 48. *And as many as were ordained to eternal Life believed,* Tit. i. 1. 2dly, To the Communion of God and his People, 1 Cor. i. 9. 3dly, to Virtue and Glory, 2 Thes. ii. 14.

Q. What are the Means he makes use of to call us?

A. The Operation of the Spirit in Conjunction with his Word, Jes. lix. 21. 2 Cor. v. 19, 20. And Acts xvi. 14. *How the Lord opened the Heart of Lydia when she heard the Apostles.*

Q. When did he begin to gather them?

A. From the Beginning, under the Promises of the Law and the Gospel, and will do it to the End of the World, Matt. xxvii. 19, 20. Rev. xxi. 25, 26.

Q. What doth he more as their Lord and Proprietor?

A. He now defends and maintains them by his Spirit and Word against all their Enemies, Zach. 3. 5, 8. Ps. lxxii. 5. And Matt. xvi. 18. *So that the Gates of Hell shall not prevail against them.*

Q. What are the Properties whereby this Church is distinguished from others?

A. That she is an Only, Holy, Catholick and Christian Church.

Q. Why do you call it an Only Church?

A. Because there is one only Head; for as there is but one Body, so there is but one true Church, Song. vi. 9. *My Dove, my undefiled is but one, she is the only one of her Mother.* And Eph. iv. 4. *There is one Body*

and one Spirit, even as ye are called in one Hope of your calling.

Q. Why do you call it Holy?

A. Not because of any external Holiness, or that it is perfect here on Earth; but because it is holy in Christ by his Spirit, *Phil. i. 1.* Separated and Sanctified in Christ to all good Works, *Eph. v. 26, 27.*

Q. Why do you call the Church Catholick?

A. 1st, Because it maintains the same Doctrine which hath been always. 2^{dly}, Because it consists of all Nations, and is not more confined to any Place, as it was in former Days.

Q. How do you further distinguish this Church?

A. As one, wherein true Believers live, and spiritually fight under Christ on Earth; and as one, that becomes a triumphant Church afterwards in Heaven, *Eph. vi. 12.* And *Heb. vi. 12, 22, 23.*

Q. Do they belong to one Congregation?

A. Yes; these are a separated People, who have their peculiar King, Laws, and Privileges, *Nam. xxiii. 9.* *Acts v. 13.* *2 Cor. vi. 17.*

Q. What doth the Catechist further confess concerning the Church?

A. That he believeth himself to be a living Member of it, as risen from the Death of Sin. *Eph. ii. 5.* Whilst Christ lives in him, *Gal. ii. 20.* And he lives for Christ, *2 Cor. v. 15.* And also a Fellow-Citizen with the Saints, and of the household of God, *Eph. ii. 19, 22.* And that he shall continue such eternally, *2 Tim. i. 12.* For I know whom I have believed, and I am persuaded, that he is able to keep that, which I have committed unto him against that Day.

The 55th Question of the HEIDELBERG CATECHISM.

W H A T do you mean by the Communion of Saints?

A. 1st, That

“ *A. 1st*, That all Believers in general, and every
 “ one in particular, have a Communion with Jesus
 “ Christ, as his Members, and that they partake in
 “ his Riches and in his Gifts. *2^{dly}*, That every
 “ one ought to know, that he is obliged promptly
 “ and cheerfully, to employ all the Gifts, which
 “ he has received, to the Profit and Salvation of
 “ the other Members.”

*The 56th Question of the HEIDELBERG
 CATECHISM.*

Q. WHAT do you believe of the Remission of Sins?
 “ *A.* That in Consideration of the Satis-
 “ faction made by Jesus Christ, God will no longer
 “ remember my Sins, or my corrupt Nature, against
 “ which I am to fight all my Life long; but that
 “ he graciously gives me the Justification of Christ
 “ Jesus, that I may never come into Judgment
 “ before him.”

*The 57th Question of the HEIDELBERG
 CATECHISM.*

*Q. WHAT Comfort does the Resurrection of the
 Body give you?*
 “ *A.* That not only my Soul, upon the leaving
 “ this Life, shall be immediately carried up to Hea-
 “ ven, to be united to Jesus Christ, it's Head; but
 “ that my Body also being raised again by the Power
 “ of that divine Redeemer, shall be re-united to my
 “ Soul, and rendered conformable to the glorious
 “ Body of Jesus Christ.”

*The 58th Question of the HEIDELBERG
 CATECHISM.*

*Q. AND what Consolation do you receive from the
 Article of eternal Life?*

“ *A.* That

“ *A.* That as at present I perceive in my Heart a
 “ Beginning of eternal Joy, I shall after this Life
 “ enjoy that perfect Happiness, which the Eye hath
 “ not seen, or Ear heard, neither hath entered into
 “ the Heart of Man, to conceive, wherein I shall
 “ praise God to all Eternity.”

Q. What Benefits hath the Lord bestowed upon the Church?

A. Very precious and saving Gifts by Grace, *Eph.* i. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ. And 1 Pet. i. 3.*

Q. What are the Gifts?

A. Four; of which we receive two in this Life, the Communion of Saints, and the Remission of Sins; and two after this Life, the Resurrection of the Body, and eternal Life.

Q. What do you mean by the Communion of Saints?

A. Not a bodily, but a spiritual Communion, whilst God (concerning temporals) hath put every one into Possession of their own, for the good Use of which, each one is accountable unto him, *Prov. xxii. 2. The Rich and the Poor meet together; the Lord is the Maker of them all. Acts iv. 4. Whilst it remained was it not thine own, and after it was sold was it not in thine own Power. And 2 Cor. xiii. 13.*

Q. Doth the Scripture mention a spiritual Communion?

A. Yes. *John i. 3. That ye also may have Fellowship with us; and, truly, our Fellowship is with the Father, and with his Son Jesus Christ.*

Q. Wherein doth this spiritual Communion consist?

A. In two Things; 1st, That every one of the true Believers has a Right to partake of Jesus and his saving Grace, and succeed even as Children unto the Estate of their Parents, *Rom. viii. 17. And if Children, then Heirs, Heirs of God, and joint Heirs with Christ, if so be we suffer with him, that we may be also glorified together.* 2^{dly}, That every one lays out their Gifts

Gifts for the Use of others, *Luke xxii. 32. And when thou art converted, strengthen thy Brethren.*

Q. Who is able to forgive our Sins?

*A. God alone, against whom only we have sinned, *Jes. xliii. 25. I, even I am he, that blotteth out thy Transgressions for mine own Sake, and will not remember thy Sins. Mark ii. 7. Who can forgive Sins but God alone?**

Q. Can then the Pope, or any other Priest by his Authority, forgive Sins?

*A. The Council of Trent, were of that Opinion, and all who are of the Popish Religion believe so; but it is a rash Detraction from the Power of God, and a blaspheming of his holy Name, *Luke v. 21. And the Scribes and the Pharisees began to Reason, saying, Who is this which speaketh Blasphemies? Who can forgive Sins but God alone?**

*Q. What then is the Meaning of that Portion of Scripture which is written, *John xx. 23. Whose soever Sins ye remit, they are remitted unto them; and whose soever Sins ye retain, they are retained?**

*A. They do that; not as Judges, but as Ministers only: not pronouncing of themselves Forgiveness, but on the Lord's Behalf, announcing God's Pardon to Sinners upon his own Terms, *2 Cor. v. 20. Now then we are Ambassadors for Christ, although God did beseech you by us, we pray you in Christ's Stead, be ye reconciled in God.**

Q. For whose Sake will God forgive us our Sins?

A. For the Sake of Christ, as we may learn from the Answer to the 60th Question of the Catechist.

Q. Of how many Parts doth Man consist?

*A. Of two Parts, Soul and Body, *Zach. xii. 1. The Lord saith, He formeth the Spirit of Man within him.**

Q. Is our Soul Immortal?

*A. Yes. *Matt. x. 28. And fear not them which kill the Body, but are not able to kill the Soul; but rather fear**

ear him which is able to destroy both Soul and Body in Hell. *Eccle. xii. 7.* Then shall the Dust return to the Earth as it was, and the Spirit shall return unto God, who gave it.

Q. What State doth the Soul pass into?

A. All that die in Christ, immediately pass into Glory; but all the unconverted into Hell, *Luke xvi. 22, 23.* And it came to pass, that the Beggar died, and was carried by the Angels into Abraham's Bosom; the Rich Man also died, and was buried; and in Hell he lift up his Eyes, being in Torments, and seeth Abraham far off, and Lazarus in his Bosom.

Q. Is the Soul there without Sense?

A. No. It has Understanding, Will, Joy, and Sorrow, &c. One will be comforted, and the other tormented, *Luke xvi. 25.*

Q. Shall there be a Resurrection after Death?

A. There will, *Matt. xxii. 31, 32.* But as touching the Resurrection of the Dead, have ye not read that, which was spoken by God, saying, I am the God of Abraham, and the God of Isaac; and the God of Jacob. God is not the God of the Dead, but of the Living.

Q. Do you think then that this is a credible Doctrine?

A. Yes, certainly, *Acts xxvi. 8.* Why should it be thought incredible with you, that God should raise the Dead?

Q. Why then doth it seem incredible?

A. By Reason of the Presumption of Mankind, in determining the contrary, tho' the Power of God convinces us; it may be so, and his Word assures us, it must be so, Do ye not therefore err, because ye know not the Scriptures, nor the Power of God, *Mark xii. 24.*

Q. Is it not sinful to doubt the Doctrine of the Resurrection?

A. It is not only sinful to doubt it, but an Heresy to deny it, it being a fundamental Article, *Heb. vi. 2.* and *1 Cor. xv. 13, 14.* But if there be no Resurrection of the Dead, then is Christ not risen; and if

Christ

Christ be not risen, then is our Preaching vain, and your Faith also vain.

Q. Who must rise again at the Resurrection?

A. All Men, good and bad, must rise again, Acts xxiv. 15. And have Hope towards God, which they themselves also allow, that there shall be a Resurrection of the Dead, both of the Just and the Unjust. Rev. xx. 12, 13, 14. And I saw the Dead, both small and great, stand before God, &c.

Q. Shall we rise with the same Body?

A. Yes. 1st. That is the Nature of Resurrection, else it should be a new Creation. 2dly. That is testified by the Scripture, Job xix. 25, 26, 27. For I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth; and though after my Death, Worms destroy this Body, yet in my Flesh shall I see God, whom I shall see for myself, and my Eyes shall behold, and not another. And 1 Cor. xv. 53. And the Righteousness of God requires, that the same Members should be rewarded or punished, according to their Actions in the Body.

Q. What will be the Difference betwixt the Resurrection of the Just and the Unjust?

A. The Difference will consist in the contrary States, unto which they rise, some to Life, and some to Condemnation, Dan. xii. 2. And many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and everlasting Contempt.

Q. What will Saints then possess?

A. A perfect, an happy, and everlasting Life, John vi. 40. which consists in a full Possession of God himself, by which we (both in Soul and Body) will be perfect, holy, and glorious, in an Enjoyment of unspeakable Gladness, Ps. xvi. 11. In thy Presence is Fullness of Joy; at thy right Hand are Pleasures evermore. And also, 1 Cor. 2, 9.

Q. What do you now comprehend from what has been said?

A. That

A. That the Catechist has thoroughly answered his Intention, by giving unto the Sinner a perfect Information, and infalliable Remedy toward a certain and saving Comfort, whilst the Truth of our Doctrine doth evidently appear.

Q. What is the second Inference from hence ?

A. That every Man should strive to the uttermost of his Power to attain to such a glorious Perfection as may entitle him to the Resurrection of the Just, *Phil. iii. 10, 11.* That I may know him, and the Power of his Resurrection, and the Fellowship of the Sufferings being made conformable unto his Death, if by any Means I might attain to the Resurrection of the Dead. 2dly, That they may get Union with Christ by Faith, as they expect a joyful Resurrection, *John xi. 25.* where Christ saith, *He that believeth in me, tho' he were dead, yet shall he live.*

Q. What is the third Inference ?

A. That there is Consolation administered unto those, who groan under manifold Calamities and Distempers of the Body, they becoming then as the Angels, *Mark xii. 25.* And that the Saints should not fear Death, knowing with *Job, That their Redeemer liveth, &c. Job xix.*

The 59th Question of the HEIDELBERG CATECHISM.

Q. WHAT does the Belief of all this tend to ?

A. That in believing it I am Righteous
“ in Christ before God, and an Inheritor of ever-
“ lasting Life.”

Q. How do you prove that Justification and Salvation are the Fruits of Faith ?

A. That St. Paul shews in *Rom. x. 10.* For with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation.

Q. What is the true Signification of the Word, Justify ?

A. To declare that a Person is just, even as a Judge
in

in the Court who justifies or punishes according to the Innocence or Crime appearing before him, *Prov. xvii. 15. He that justifieth the Wicked, and he that condemneth the Just, even they both are an Abomination unto the Lord.*

Q. How many Justifications are there?

A. They are two-fold; 1st, The Justification of the Law by Works, according to the Covenant of Works, Do that, and you shall live, Rom. x. 5. 2dly, The Justification of the Gospel by Faith, Acts xiii. 39. And by him all that believe are justified from all Things, from which ye could not be justified by the Law of Moses.

Q. Which Justification doth the Catechist speak of in this Place?

A. Of the Justification of the Gospel, saying, That I am justified before God, even as St. Paul, Phil. iii. 9. And be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.

The 60th Question of the HEIDELBERG CATECHISM.

Q. HOW art thou Righteous before God?
A. Only by true Faith in Christ Jesus, so that although my Conscience accuse me with having grievously sinned against all the Commandments of God, that I have not kept one of them, and I am as yet prone to all Evil; God, nevertheless, without any Merit on my Part, but out of his mere Grace, gives and imputes to me the full Satisfaction of Christ, his Righteousness and Holiness, in such a Manner as if neither I had committed any Sin, neither any Corruption did inhere in me; yea, as if I myself had fulfilled that perfect Obedience, which Christ has accomplished for me, on

Q. Whereby Do you prove that our Righteousness must be entirely perfect?

A. By Scripture Testimony, Matt. xxii. 37. 38. Jesus said unto him, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind; this is the first and great Commandment.

Q. Whereby do you prove that our Righteousness must be conformable in all it's Parts to the Law?

A. By that which St. Paul saith, Gal. iii. 10. Cursed is every one that continueth not in all Things which are written in all the Book of the Law to do them.

Q. Why must it be such a Righteousness?

A. Because the Judgment of God is according to Truth, Rom. ii. 2. And that will by no Means clear the Guilty. Exod. xxxiv.

Q. Is not this a Justification by our Works?

A. No. Our best Deeds in all this Life are imperfect, for there is no Man that sinneth not, 1 Kings viii. 46. James iii. 2. For in many Things we offend all, &c. And Jer. lxiv. 6. And ye are saved, says the Apostle, Eph. 2, Ye are delivered from Wrath, reconciled to God, and made Heirs of his Kingdom, how? by Grace through Faith: Grace, like a magnificent Sovereign, from the Riches of his own Bounty, and without any Respect to human Worthiness, confers the glorious Gift. Faith like an indigent Petitioner, with an empty Hand, and without any Pretence to personal desert, receives the heavenly Blessing; and so all Works whatever, are set aside in this great Affair.

Q. Does it not come partly of Christ's Righteousness, and partly of our own?

A. No; by Christ's Righteousness, without any Mixture of ours, Rom. iii. 28. Therefore we conclude, that a Man is justified by Faith, without the Deeds of the Law; and it is not Grace at all, if it is not all Grace. And Rom. xi. 6.

Q. But is it not through Christ that we can merit by our Works?

A. No;

A. No; that we find no where; and Christ has only mentioned Salvation to some, and saved them without their Works, Tit. iii. 5. *Not by Works of Righteousness which we have done, but according to his Mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost.*

Q. But doth not James say otherwise, James i. 2. 14. What doth it Profit, my Brethren, though a Man say he had Faith, and have not Works: Can Faith save him?

A. The two Apostles by no Means contradict each other: Paul speaks about Justification before God, and James, of justifying our Faith before Man.

The 63d Question of the HEIDELBERG CATECHISM.

Q. **H**OW is it that our good Works deserve nothing, since God will reward them both in this Life, and in the Life to come?

A. "That Reward is not given out of Merit, but of Grace."

Q. Where do you read that God will Reward our Works?

A. Matt. v. 12. *Great is your Reward in Heaven,* 1 Cor. iii. 14. *If any Man's Work abide which he hath built, thereupon he shall receive a Reward.*

Q. How many Rewards are there?

A. Two-fold; one by Merits, and one by Grace, Rom. iv. 4, 5. *Now to him that worketh, is the Reward not reckoned of Grace, but of Debt. But to him that worketh not, but believeth on him that justified the ungodly, his Faith is counted for Righteousness;*

Q. But how can that be a Reward which God gives by Grace?

A. Because as when a Present is insured by Promise upon doing the Work to one, who is previously obliged to do it without any Reward; this encourages

rages the Workman, and sweetens his Labour. Even so will Salvation be insured, and shared out as a Reward of meer Grace, after we have done the Will of the Lord according to the Covenant of Grace. *Gen. xv. 1. Fear not, Abraham, for I am thy Shield, and thy exceeding great Reward. Rev. ii. 10. Be thou faithful unto Death, and I will give thee a Crown of Life.*

The 64th Question of the HEIDELBERG CATECHISM.

Q. *BUT* doth not this Doctrine make Men careless and prophane?

A. “No. For it is impossible that they, who are planted in Christ by a true Faith, should not bring forth the Fruits of Thankfulness.”

Q. *Why so?*

A. Because Justification and Sanctification are inseparable, *Rom. vi. 1, 2. What shall we say then? Shall we continue in Sin, that Grace may abound? God forbid. How shall we that are dead to Sin, live any longer therein? And command us to perfect Holiness in the Fear of God, 2 Cor. vii. 1. And what is said of Impiety, is also not true, for the Scripture calls them, Who turn the Grace of God into Lasciviousness, ungodly Men, Jud. ver. 4. Teaching us that we should live soberly, righteously, and godly in this World, Tit. ii. 12. And it is impossible for them who are united with Christ, to live ungodly, John xv. 5. He that abideth in me, and I in him, the same bringeth forth much Fruit. This is the invariable, and the most effectual Method of adorning our Profession, and magnifying it's divine Author, Tit. iii. 8.*

Q. *What do you infer from hence?*

A. That our Catechist has perfectly answered his Intention, in shewing the Excellency and Necessity of Faith, whereby we can only be justified and comforted; and firmly refuted all the Arguments that can

can be used in Favour of Self-Works, and in this hath made Truth to triumph over Untruth.

Q. What other Inference may be drawn?

A. That we ought to be exceeding humble, far from Vanity or vain *boasting*, which are *excluded by the Law of Faith*, Rom. iii. 27. But seeing off from our own Works and Capacity, believing in Christ, for whose righteousness we get only Pardon of all our Sins, and Peace with God, Rom. v. 1. And without Faith in Christ, our Persons are abominable, our State is damnable, and how can any of our Works be acceptable?

Of the SACRAMENTS.

The 65th Question of the HEIDELBERG CATECHISM.

Q. SINCE then it is by Faith alone that we have a Part in Jesus Christ, and all his Benefits, whence doth this Faith proceed?

A. From the Holy Ghost, who produces it in our Hearts by the preaching of the Holy Gospel, and confirms it by the Use of the Sacraments."

Q. What is the Root or Cause of Faith?

A. Not the Power of Man's Will, but God alone, Eph. ii. 8. For by Grace ye are saved through Faith, and that not of yourselves, it is the Gift of God?

Q. Who is the particular Dispencer of it?

A. The Holy Ghost, by Virtue of his Office, according to the divine Oeconomy, Gal. v. 22. But the Fruit of the Spirit is Joy, Long-Suffering, Gentleness, Goodness, Faith. And 1 Cor. xii. 3. No Man can say, that Jesus is the Lord, but by the Holy Ghost; and Verse 9. To another Faith by the same Spirit.

Q. How doth the Spirit of God ordinarily produce Faith?

A

A. By the preaching of the Word he ordinarily begets it; Especially of the Holy Gospel, *Rom. x. 17. Faith cometh by hearing, and hearing by the Word of God.*

Q. Is Faith produced meerly by preaching the Gospel of Jesus Christ?

A. No. But God himself, by the effectual working of his mighty Power and blessed Spirit, produces it in the human Soul. He shews us the all-sufficient Fullness of Christ. He brings us by ardent Longings to Christ. He implants us into Christ, and makes us Partakers of his Merits. *2 Thes. i. 11. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good Pleasure of his Goodness, and the Work of Faith with Power.*

Q. Is it sufficient that this Faith is once wrought up in us by the Holy Ghost?

A. No; but we must constantly pray to be strengthened and confirmed in it; because of it's weakness in the Beginning, and that it is subject to waver thro' Temptations. *Mark ix. 24. And straightway the Father of the Child cried out and said with Tears, Lord, I believe, help thou mine unbelief. Luke xvii. 5. And the Apostles said unto the Lord, Increase our Faith?*

Q. Wherein consists the Confirmation of Faith?

A. In an Illumination of our Understanding by the Spirit, in the manifold Sweetness and sensible Experience of Grace, and all tender Love of Christ; when we may use the Language of the Spouse, *My Beloved is mine, and I am his*; trusting on the precious Promises of the Gospel, *Heb. x. 23. Giving unto the Soul sometimes the Foretastes of Heaven upon Earth, 1 Pet. i. 8. Tasting that the Lord is gracious, 1 Pet. ii. 3. In a Word, this Assurance is a sweet Support in all the Troubles and Afflictions on this Side the Grave. Let the assured Soul be cast into what Condition the Lord pleases, let him be upon a Bed of Sickness, this gives his Soul a Support and*
Comfort,

Comfort, that when the Body is in Pain, his Sins are forgiven, the Soul is well. Let him be cast into Prison, here is that, which will turn a Prison into a Paradise, *Aets* v. 4. Let him be pinched with outward Want, this will supply all, *as having nothing, and yet possessing all Things*, *2 Cor.* vi. Yea, these Assurances support and encourage him in the Hour of Death, when all other Comforts fail, *Heb.* xi. 13. He knows that his Redeemer liveth, *Job* xix. And therefore he taketh Death chearfully by the cold Hand, welcomes it's grim Messengers, and longs to be gone *and be with Christ*.

Q. By what Means doth the Holy Ghost confirm our Faith?

A. Externally, by his Word, by which he hath wrought it in us in the Beginning, 1 Pet. ii. 2. As new born Babes desire the sincere Milk of the Word, that ye may grow thereby; and by the Ordinances thereof, particularly our receiving the Sacraments.

The 66th Question of the HEIDELBERG CATECHISM.

Q. WHAT are those Sacraments?

A. They are holy, visible Signs and Seals, instituted by God, that by their frequent Use he might make us better understand, and seal to us the Promises made in his Gospel; that is to say, That in Consideration of the Sacrifice alone of Jesus Christ, once offered upon the Cross, he grants us Remission of our Sins, and freely gives us Life everlasting.

Q. What is the first proper Sense of this Word, Sacrament?

A. It primarily signifies a solemn Oath, taken by Soldiers, when they list themselves under a Prince or General; and this Oath was mutual.

Q. Why do we use it, seeing it's not used in Scripture?

A. Though

A. Though the Word be not found in Scripture, yet the Things intended by it is, and that brings the Word in Use; for in the Sacraments God obliges himself to us, by confirming his Covenant by it, *Rom. iv. 11. And he received the Sign of Circumcision, a Seal of the Righteousness of the Faith, &c.* And we bind ourselves to God, *Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Christ, were baptized into his Death; therefore we are buried with him in Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also walk in newness of Life.*

Q. Why do you call them holy Signs?

A. Not from any Holiness in them, or in him that doth administer them, but by Reason of their being separated to a holy Use, even as in the Old Testament the Ceremonies and Vessels, &c. were called Holy.

Q. Who is the Author of the Sacraments?

A. The Lord Jesus Christ, the King of the Church; by whose sole Authority they were or could be instituted, *Matt. xxviii. 19, 20. And 1 Cor. xi. 23, 24.*

Q. What do they signify and seal?

A. They signify and seal to all Believers, the Promises made in the Gospel, that is to say, that in Consideration of the Sacrifice alone of Jesus Christ, once offered upon the Cross, he grants them Remission of their Sins, and freely gives them Life everlasting, *Rom. iv. 11. Gal. iii. 27. And Acts xxii. 16, &c.*

The 67th Question of the HEIDELBERG CATECHISM.

Q. W. E. R. E then both the Word and Sacraments instituted and designed for that End, to conduct our Faith to the Sacrifice of Christ on the Cross, as the only Ground of our Salvation?

A. Yes,

Of the CHRISTIAN Religion. I

“ *A.* Yes, certainly ; for the Holy Ghost teaches us in the Gospel, and assures us by the Sacrament that our entire Salvation is founded upon the only Sacrifice of Jesus Christ, offered for an the Cross.”

The 68th Question of the HEIDELBERG CATECHISM.

Q. *How many Sacraments has Christ instituted in the new Covenant ?*

“ *A.* Two ; namely, Baptism, and the Lord's Supper.”

Q. *Hath not Christ appointed more than these ?*

A. No. Whence we may conclude, he judges these sufficient for our Practice and Confirmation. St. Paul speaks only of these two, 1 Cor. xii. 13.

Q. *Are these two Sacraments intended to confirm God's Covenant to Believers ?*

A. Yes. As Baptism is a Sacrament signifying and sealing our being ingrafted into the Community of the Church ; and the Lord's Supper is a Sacrament of nourishment, properly fitted to assure and confirm our Faith, which is all we want for our spiritual Nourishment.

Q. *How many Sacraments have the Papists added to them ?*

A. Five, viz. Confirmation, Penance, Ordination, Marriage, and extreme Unction ; all against God's Ordinances, being superstitious Additions, Matt. 23. 2. Teaching for Doctrine the Commandments of Men and never were instituted by God's Command ; by the Unconformity and Impropriety of them with the Sacrament.

OF BAPTISM.

The 69th Question of the HEIDELBERG CATECHISM.

Q. *HOW art thou admonished and assured in Baptism, that the Sacrifice alone of Christ, made upon the Cross, turns to your Benefit?*

A. Because Christ has established this outward washing, by adding to it this Promise, that as certainly as I am washed outwardly with Water, which is proper to cleanse the Filth of the Body, I am washed with his Blood and Spirit from the Uncleaness of my Soul, that is, from all my Sins.

Q. *What is the external Part of Baptism?*

A. It is pure, unmixed Water, *Heb. x. 22. And our Bodies washed with pure Water.* And therefore it is a vile Practice of the Papists, to add Oil, Salt and Spittle to Water in Baptism, or signing the Children with the Sign of the Cross, and other superstitious Ceremonies.

Q. *Why is it Water that must be used?*

A. As Water is the only Means used in cleansing or washing, therefore it doth the more properly represent the cleansing of the Soul, *1 Pet. iii. 21. The like Figure whereunto even Baptism doth also now save us, not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ.*

Q. *Who may administer Baptism?*

A. Ministers alone, or who have a right to preach and instruct the Congregation, *Matt. xxviii. 19.* and must be done by dipping in, or sprinkling with Water, in the Name of the Father, Son, and Holy Ghost.

Q. *What doth Baptism signify and seal?*

A. The

A. The cleansing from the Impurities of the Soul, by the Blood and Spirit of Jesus Christ. *Acts* xxii. 16. *And now why tarriest thou? Arise, and be baptized, and wash away thy Sins, calling on the Name of the Lord.* And *Mark* i. 4.

The 70th Question of the HEIDELBERG CATECHISM.

Q. *WHAT* do you mean by it, to be washed with the Blood and Spirit of Christ?

A. It is, graciously to receive from God, Remission of our Sins, by the Blood which Christ has shed for us in the Sacrifice on the Cross. It means also to be renewed and sanctified by the holy Spirit, in order to become Members of Christ; to die more and more to Sin, and to walk before God in a Way unblameable."

Q. *How many fold is this cleansing?*

A. Two-fold. 1st, Justification, whereby we are cleared from our Guilt and Punishment. 2dly, Sanctification, whereby we are sanctified or washed from the Impurity and Power of Sin. *1 Cor.* vi. 11. *And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of our God.*

Q. *Doth the Baptism signify and seal these two Kinds of washing?*

A. Yes. *Acts* ii. 38. *Then Peter said unto them, Repent, and be baptized, every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost?*

Q. *Can the external Water wash us from Sin?*

A. No; it is but a Sign and Seal of it. Christ alone can purify the Soul from Sin, by Virtue of his Blood, *Heb.* i. 3. *He hath by himself purged our Sins.* *1 John* i. 7. *The Blood of Jesus Christ his Son, cleanseth us from all Sin.*

The 71st Question of the HEIDELBERG CATECHISM.

Q. WHERE hath Christ promised, that he will as certainly wash us with his Blood and Spirit, as we have been washed with the Water of Baptism?

A. In the Institution of Baptism, (the Words “whereof are these, Go, and teach all Nations, baptizing them in the Name of the Father, the Son, and the Holy Ghost; he that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.” This Promise is also mentioned in those Places where the holy Scripture calls Baptism, *The Washing of our Regeneration*; and, *The Cleansing us from our Sins.*”

The 72^d Question of the HEIDELBERG CATECHISM.

Q. DOES then the outward Baptism of Water, cleanse us from Sin?

A. No. For the Blood of Jesus Christ alone, and the Holy Ghost, cleanseth us from all Sin.”

Q. Who are they that are in Error about the Doctrine of Baptism?

A. The Papists and Anabaptists.

Q. What do the Papists teach of Baptism?

A. That Baptism is absolutely necessary to Salvation; because Baptism, according to their Opinion, should include Grace.

Q. How do you confute this Error?

A. As follows; 1st, Because Baptism is a Sacrament, i. e. a Sign and Seal of Grace, *Rom. iv. 11.* 2^{dly}, Because there is a Distinction between the outward Washing of Water, and the inward Working of the Spirit, *1 Pet. iii. 21.* 3^{dly}, Because we find, *Mark xvi. 16.* *He that believeth, and is baptised, shall be saved; but he that believeth not, shall be damned,* (but

not that he who is not baptized shall be damned). Examples and Experience likewise shew the contrary, such as the Malefactor on the Cross, was not baptized; yet *Jesus said unto him, Luke xxiii. 43. This Day thou shalt be with me in Paradise.* Lydia believed, and was regenerated before she was baptized; and *Simeon the Conjurer*, was baptized, but not converted, *Acts viii. 13, 24.*

Q. But hath not *Jesus said, John iii. 5.* Verily, verily, I say unto thee, except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God?

A. We must not understand by this, the outward Water in Baptism, but the Working of the Holy Ghost in the Elect, purifying their Souls internally, even as the Water doth externally; as, *Mat. iii. 11. He shall baptize you with the Holy Ghost, and with Fire,* which signifies to be baptized by the Spirit, operating like Fire; and If there is indeed a Reference to Baptism in these Words, it will by no Means follow, that Baptism is Regeneration; but then the Sense of the Passage must be thus: Whosoever would become a regular Member of the Kingdom of God, must not only be baptized, but as ever he desires to share in its spiritual and eternal Blessings, must experience the renewing and sanctifying Influences of the Holy Spirit on his Soul, to cleanse it from the Power of Corruption, and to animate and quicken it to a spiritual and divine Life. Or better to understand by that *Water*, the holy Gospel, which cleanseth the Soul of them that believeth, and by which Means the *Holy Ghost* regenerates the Sinner, *1 Pet. i. 22. Ps. xix. 8.*

The 73^d Question of the HEIDELBERG CATECHISM.

Q. WHY then doth the Holy Ghost call Baptism the Washing of Regeneration and cleansing from Sin?

A. It is not without great Reason, that God thus

“ expresseth himself; for he does not only teach us
 “ thereby, that as the Filth of the Body is clean-
 “ sed by Water, so our Sins are expiated by the
 “ Blood and Spirit of Christ; but much more to
 “ assure us, by this divine Token and Pledge, that
 “ we are as really washed spiritually from our Sins,
 “ as we are outwardly with the Water of Baptism.”

The 74th Question of the HEIDELBERG CATECHISM.

Q. ARE Infants to be baptized also?

A. Yes; for since they belong, as well as
 “ the Adult, to the Covenant and Church of God,
 “ and also since the Remission of Sins by the Blood
 “ of Christ, and the Holy Ghost, which brings forth
 “ Faith, are not less promised to them, than to the
 “ Adult; they ought likewise by Baptism (as a
 “ Seal of the Covenant) to be incorporated into the
 “ Church of God, and be distinguished by that
 “ Means from the Children of Unbelievers; as is
 “ practised under the old Covenant, by Circumcision,
 “ in the Stead of which, Baptism has been instituted
 “ in the new Covenant.

Q. What is the Opinion of the Annabaptists of Baptism?

A. They teach to the contrary of our Doctrine, that the Administration of Baptism to Children is vain, and contrary to Scripture; and that the Adult only ought to be baptized.

Q. How doth it appear that the Infant Seed of Believers ought to be baptized?

A. It appears by this, that they being Abraham's Seed, were taken into Covenant with God, and ordered to have the Sign of the Covenant applied to them; and that Grant was never reversed. Gen. xvii. 10. *And I will establish my Covenant between me and thee, and thy Seed after thee, &c. Every Man Child among you shall be circumcised.*

Q. But

Q. But was not that the Covenant of Works? And will not hold to infer their Privilege under the Covenant of Grace?

A. No. For God never did, nor will become a God by Way of special Interest, to any People, by Virtue of the Covenant of Works, since the Breach of it by the Fall.

Q. But if it were the Covenant of Grace, how doth it appear the Right of Believers Infants, being still the same they were before in Abraham's Time?

A. It appears plainly from the Apostles own Words and Arguments, Acts ii. 29. The Promise is to you, and to your Children, &c.

Q. Admitting Infants then to have been Members of God's visible Church among the Jews, How doth it appear that they are so now, as God has cast them off?

A. The Membership and Privileges are as sure and ample to them now, that are the Children of Gentile Believers, as ever they were to the Jewish Infants. Rom. xi. 17. If some of the Branches be broken off, and thou, being a wild Olive Tree, wert grafted in amongst them, and with them partake of the Root and Fatness of the Olive Tree.

Q. How doth it appear further, that they are within the Covenant?

A. By their being pronounced Holy, 1 Cor. vii. 14. Else were your Children unclean, but now are they holy.

Q. As Infants are not capable to covenant with God, or perform covenant Duties, why therefore should they be admitted to covenant Privileges?

A. A Child now of eight Days old, is as capable of being admitted into Covenant with God, as Children of the same Age were in Abraham's Days, and that they were then admitted, is manifest.

Q. Although they were admitted to Circumcision then, will it follow they may be so to Baptism now, seeing that that Ordinance is abolished?

A. Yes; although the Ordinance of Circumcision ceased, Baptism is come into it's Place, Col. ii. 10. 11.

Q. But Circumcision was a Seal of the Covenant of Works, and the Argument will not hold good, of the Seal of the Covenant of Works, corresponding to the Seal of the Covenant of Grace.

A. Circumcision never was even intended to be a Seal of the Covenant of Works, but of the Righteousness of Faith, Rom. iv. 11. And he received the Sign of Circumcision, a Seal of the Righteousness of the Faith that he had yet being uncircumcised, &c.

Q. Why was not there an express Command in the New Testament to baptize Infants?

A. There needed no such Command to be given, as their Privilege hath been settled many Ages before, upon them, and never reversed by Christ or his Apostles, but their former Right declared to continue still to them; Acts ii. 39. For the Promise is to you, and to your Children. And it is manifest from Acts xvi. 15. 33. She was baptized and her Household, &c.

Q. Do not many trust to Infant Baptism, as being their Regeneration; and so much Mischief is done?

A. They do so; yet the Duty is not therefore to be neglected. The Preaching of Christ is to some a Stumbling Block; yet Christ must be preached notwithstanding.

Q. What is the first Inference you draw from hence?

A. That our Catechist has answered quite suitably to his Intention, to give his Disciple a plain Comprehension of Baptism, shewing clearly the Errors of the Adversaries, and that in this pure Doctrine only is a true Consolation for Believers.

Q. What is the second Inference?

A. That all the Baptized are engaged to be the Lord's People, and to walk suitably to that Engagement, Rom. vi. 4.

Q. What is the third Inference?

A. That Parents ought to know their Duty, &c.

By

By having a true knowledge of this Doctrine of Baptism.
2dly, To shew that they have a sincere Intention in offering their Children to be baptized, as in Indenture to the Lord. *3dly*, That they persist according to their Word and solemn Oath, which they have engaged in before God and the Congregation; *Eph. vi. 4.* And thus may have the Answer of a good Conscience toward God, *1 Pet. i. 21.*

Of the Lord's Supper.

The 75th Question of the HEIDELBERG CATECHISM.

Q. *HOW doth the holy Supper admonish you, that you have Communion with the only Sacrifice of Christ offered on the Cross, and with all his Benefits?*

A. As Christ has commanded me and all Believers, to eat of that broken Bread, and to drink of that Cup, in Remembrance of him, with these Promises adjoined; *1st*, That his Body has been as really offered upon the Cross and broken for me, and his Blood shed for me, as I behold with my Eyes the Bread of the Lord broken for me, and the Cup communicated to me. And *2dly*, That he will nourish my Soul in eternal Life, with his Body crucified, and Blood shed, as certainly as I receive from the Minister, and eat and drink with my Mouth the Bread and the Wine, as the true Sacraments of the Lord's Body and Blood."

Q. *Which is the second Sacrament of the New Testament?*

A. The Lord's Supper.

Q. *Of how many Parts doth it consist?*

A. Of two Parts; one earthly and visible, to wit, Bread and Wine; the other spiritual and invisible, the Body and Blood of Christ, *1 Cor. x. 16.* *The Cup*

Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? And Matt. xxvi. 26.

Q. How must these Elements be used?

A. 1st, They must be blessed. 2dly, The Bread broke. 3dly, The Wine poured out. 4thly, The People must eat and drink it.

Q. Must the Minister put the Bread in the Mouths of the People?

A. No; that is meer Invention and Superstition; for the Lord said, Take, eat; the Hands are no more unclean than the Mouth, to receive it.

Q. What doth the breaking of Bread, and pouring out the Wine in the Sacrament signify?

A. It signifies, That Christ's Body has been broken, and his Blood shed for us, Matt. xxvi. 28. This is my Blood of the New Testament, which is shed for many, for the Remission of Sin. And 1 Cor. x. 16. The Bread which we break, is it not the Communion of the Body of Christ?

Q. What doth the Giving and Taking of the sacramental Bread and Wine signify?

A. These Actions signify God's exhibiting, and the Believer's applying of Christ and his Benefits to their Souls.

Q. How do you eat and drink the Body and Blood of Christ in the Lord's Supper?

A. Not after a corporal, but a sacramental Manner; namely, by Faith, whereby (as a worthy Receiver) I am made Partaker of his Body and Blood, with all his Benefits, to my spiritual Nourishment and Growth in Grace, Knowledge, Obedience, and Love of God.

The 76th Question of the HEIDELBERG
CATECHISM.

Q. WHAT is the Meaning of eating the Body of Christ, and drinking his Blood that was shed?

A. It is not only to embrace with a lively Faith
“ the whole Passion and Death of Jesus Christ, and
“ by that Means to obtain Remission of our Sins,
“ and Life everlasting; but also to be more and
“ more united to the sacred Body of Christ, by the
“ Holy Ghost, who dwelleth both in him and in us,
“ that although Jesus Christ is in Heaven, and we
“ upon Earth, we may be, nevertheless, Flesh of
“ his Flesh, and Bone of his Bone; and that we
“ may be eternally animated and governed by one
“ and the same Spirit, as the Members of one Body
“ are by one and the same Soul.

The 77th Question of the HEIDELBERG
CATECHISM.

Q. HOW do you prove that Christ has promised, that he would give to those who believe in him, his Body to eat, and his Blood to drink, as certain as they eat of that Bread and drink of that Cup?

A. In the Institution of the Holy Supper; of
“ which these are the Words, which are mentioned,
“ 1 Cor. xi. 23, 24. And 1 Cor. x. 16.”

Q. What do you learn by Christ's instituting it in the same Night he was betrayed?

A. It teaches the great Esteem, Care, and Love of Christ to his People, in making comfortable Provisions for them, although he full well knew of his own bitter Agonies being just at Hand, ready to be put in Execution against him!

Q. Why hath he instituted it after eating the Passover?

A. To shew that the Passover should no more be celebrated

celebrated, but by this Sacrament abrogated; which Sacrament came or was instituted in the Place of it; and for this particular End, that at every Time of this Sacrament's being celebrated, Christ and his Sufferings might be brought afresh to our Remembrance. *Luke xxii. 19. This do in Remembrance of me.*

Q. What Kind of Remembrance of Christ is here intended?

A. Not a speculative, but an affectionate Heart-melting Remembrance of him, like that of *Peter*, *Matt. xxvi. 75.*

The 78th Question of the HEIDELBERG CATECHISM.

Q. ARE the Bread and Wine really changed into the Body and Blood of Jesus Christ?

A. No. But as in Baptism the Water is not changed into the Blood of Christ, nor that it is the washing away of our Sins itself, but only a true Sign and Assurance of it; so the Bread in the Lord's Supper, is not changed into the Body of Christ, altho' according to the Nature and Propriety of Sacraments, it is called his Body."

The 79th Question of the HEIDELBERG CATECHISM.

Q. WHY then doth Christ call Bread his Body, and the Cup his Blood, or the new Covenant in his Blood; and Paul also calleth Bread and Wine, the Communion of the Body and Blood of Christ?

A. It is, that he would teach us thereby, that as Bread and Wine nourish us in this temporal Life, so his Body crucified, and his Blood which was spilt, are truly the Meat and Drink of our Souls, whereby they are nourished to eternal Life; and also to assure us by these visible Signs and

Pledge

“ Pledges, that we are as truly made Partakers of
 “ his Body, and of his Blood, by the Operation of
 “ the Holy Ghost, as it is true we receive by the
 “ Mouths of our Bodies these Tokens consecrated
 “ in Memory of him ; and that all his Passion and
 “ Obedience do as certainly belong to us, as if we
 “ had suffered all in our own Persons, and had our-
 “ selves made Satisfaction to God for our Sins.”

Q. What is the first Argument by which Protestants confute the Popish Doctrine of Transubstantiation ?

A. The first Argument against Transubstantiation, is taken from the End and Design of the Sacrament, which is, to bring Christ's Body and Blood to our Remembrance, 1 Cor. xi. 24, 25. Now Signs for Remembrance are, of Things absent, not present, therefore the real Body and Blood of Christ cannot be present.

Q. What is the second Argument ?

A. Because the Expressions our Saviour and his Apostles have used, are according to the proper Idiom of the Bible and their Language ; thus in other Cases, as in Gen. xli. 27. we see, *the seven Ill-favoured Kine that came up after them, are seven Years of Famine.* And Rev. i. 20. *The seven Stars, are the Angels of the seven Churches, &c.*

Q. What is the third Argument against Transubstantiation ?

A. The manifold gross Absurdities that naturally and necessarily follow on this Doctrine, shew the falseness of it, and that it is justly rejected and abhorred by all true Christians.

Q. What is the first Absurdity that follows upon it ?

A. That a silly Priest may make his Maker ! Which is not to be allowed to all the Angels in Heaven. And after making his Maker, or God, he may eat his God, or dispose of him to whom he pleases. And in justifying that Point by the Omnipotency of God,

they say no more than what a *Turk* may say, to justify the greatest Fooleries of the Alcoran.

Q. What is the second Absurdity of Transubstantiation?

A. That it denies the Truth of the Testimony given by the Senses of all Men; namely, That this Bread and Wine after Consecration, remains the same in Figure and Taste, and really is not Flesh and Blood, as is pretended by this God-making Priest; and if the Testimony of Sense be not certain, then the Being of a Supreme God cannot be proved by the Things that are made, contrary to *Rom. i. 20.* Neither the Truth of Christ's Resurrection, by seeing, hearing and feeling, contrary to *Luke xxiv. 39.*

Q. What is the third Absurdity of Transubstantiation?

A. It is this, that in affirming the Accidents of Bread and Wine to remain, and their Substance to vanish. They affirm, that there is length, breadth, thickness, moisture and sweetness; and yet nothing long, broad, thick, moist or sweet, which is a perfect Contradiction.

Q. What is the fourth Absurdity of Transubstantiation?

A. It implies, that the entire living Body of Christ sat at the Table, and at the same Time was dead, and in the Disciple's Mouths and Stomachs, in the first Sacrament; and that in all after Sacraments, it (the Body of Christ) is wholly in Heaven, and wholly in as many Thousand Places in the World, as there are Sacraments administered.

The 80th Question of the HEIDELBERG CATECHISM.

Q. WHAT Difference is there between the Lord's Supper, and the Papist's Mass?

A. The Lord's Supper is a Testimony to us,
 " that we have a full Remission of all our Sins, by
 " the only Sacrifice of Jesus Christ, which he him-
 " self

“ self has once fulfilled upon the Cross; and that
 “ we are incorporated by the Holy Ghost in Christ,
 “ who (according to his human Nature) is now in
 “ Heaven, at the Right Hand of God his Father,
 “ and there will be worshipped by us. But the *Papist*
 “ Mass teacheth, that neither the Living nor the
 “ Dead obtain Remission of their Sins only for the
 “ Passion of Christ, unless he be again offered up
 “ daily for them, by the Hands of the Priests. It
 “ teacheth also, that Christ is corporally under the
 “ Species of Bread and Wine, and by Consequence
 “ ought to be adored therein; so that the *Papist*
 “ Mass at the Bottom is nothing less than an utter De-
 “ nial of that only Sacrifice and Passion of Jesus
 “ Christ, and cursed Idolatry.”

Q. Is the frequent Use of the Lord's Supper necessary?

A. All godly Persons ought to endeavour, that as often as they can conveniently, they make a religious Use of the Sacrament.

Q. How do you prove that?

A. 1st, Because that Precept of an undeterminate Time, *do this*, amidst no other Limitation, but a Want of an Opportunity, or some just Impediment.

2^{dly}, Because we have continual need to feed upon Christ, and the good Things purchased by him.

3^{dly}, Because the solemn publick Profession of Faith, according to God's Ordinance, is a Duty which we ought most readily upon every just Occasion to perform.

4^{thly}, Because our Infirmary requireth a frequent renewing of our Covenant, in order to excite our Hearts and Conduct.

Q. Is a Controversie with one, either Private or Publick, or Enmity, a just Cause of abstaining from the Sacrament?

A. 1st, There can be no just Cause, why any should of his own accord, keep away from this Sacrament, besides the Conscience of his own Unwor-

thiness, arising from his continuing in Sin; for that Unworthiness alone which is culpable, and comes from an evil Conscience, excludeth from the Communion.

2dly, Litigious Controversies and Law Suits, do no more hinder the Use of the Lord's Supper, than they hinder Prayer, for Charity toward our Neighbour is required in both.

3dly, If therefore any Man be in Law, or Strife, not because he hath done Injury to any, or because he will not satisfy for Injury done, or is far from Peace or Reconciliation, but through the Wickedness of others; this cannot be a just Impediment of Communion, for the Fault of one cannot deprive another of the Benefit of Christ, and the Privileges of Christians.

4thly, If any, therefore, be overtaken with Anger, or Desire of Revenge, upon Occasion of some Strife, he ought not for that Cause to abstain from the Communion, but rather to lay it down speedily, *endeavouring to be reconciled to his Brother, Matt. v. 24.* That he may communicate, otherwise he shall (by a double Sin) augment his Fault; and he shall seem to make more Account of his inordinate Affection, than of holy Communion with Christ.

Q. But is it not better to abstain ourselves from the Sacrament, than to use it unworthily?

A. We may not abstain ourselves from this Duty, yet we are not to use it unworthily, but to use it as a Christian ought to do, even as we ought to pray to God, not wrong, but right, and with all due Reverence. Those who had refused to come to the Marriage, were as well guilty, as those who came there without a wedding Garment, and both are punished.

Q. May we abstain ourselves from it because we will not have Communion with the Ungodly?

A. If that should be a Reason of our Abstinence, then we ought to abstain ourselves from the Congregation, and also from the Word preached, and from performing

performing of other Duties of Worship, because there is a Mixture of godly and ungodly People together; we need not to enquire who they are who receive the Sacrament with us, only it is enough if we receive it worthily, in a Christian Church; and as we are not to partake of their Sins, we are not bound to answer for the Sins of others; but we must *examine ourselves*, 1 Cor. xi. 28. And if we should find by Error, or Infirmary of a Church, that some wicked Men are tolerated, we must not presently separate, 3 John v. 9, 10. But Admonition and Long-Suffering is to be exercised in this Case, not only toward a private Brother offending, Gal. vi. 1. but more towards a whole Society of Brethren, or a Church; and prudently to use all such Means (as much as in us lies) by which all Wickedness and Scandals may be removed.

The 81st Question of the HEIDELBERG CATECHISM.

Q. *HOW are to be permitted to approach the Table of the Lord?*

A. They only who are truly sorrowful that they have offended God by their Sins, but have nevertheless a Confidence that those Sins are forgiven them for the Love of Christ, and what other Infirmities they have, that those are converted by the Merit of his Death and Passion; desiring more and more to go forward in Faith and Integrity of Life; but the Hypocrites, and those who are not sincerely converted unto God, eat and drink their own Damnation."

Q. *What Kind of Preparation is required to the worthy receiving the Lord's Supper?*

A. That all such who desire to partake thereof, examine themselves, 1 Cor. xi. 28. *Let a Man examine himself*

himself, and so let him eat of that Bread, and drink of that Cup. And 2 Cor. xiii. 5.

Q. What are we to examine ourselves about?

A. We are to examine ourselves whether we are heartily displeased with ourselves on account of our Sins; whether we have a prevailing Abhorrence against all Sin and Wickedness; and whether we find that we truly repent, and are truly sorrowful by Reason of our offending so good, so kind and loving a God; for godly Sorrow worketh Repentance to Salvation, not to be repented of; but the Sorrow of this World worketh Death, 2 Cor. vii. 10. As also, to examine ourselves, whether we are in the Faith, and to prove ourselves, 2 Cor. xiii. 5. For without Faith it is impossible to please God, Heb. xi. 6. Whether Christ dwells in our Hearts by Faith, being rooted and grounded in Love, in order to enjoy spiritual Communion with Christ, Eph. iii. 17.

Q. Doth that Faith consist herein, that you must believe that all your Sins are forgiven for the Love of Jesus Christ?

A. Although the very Act of Faith doth not consist in so high a Degree, yet we ought to look for such a Power of Faith, as to be able to say with St. Paul, 2 Tim. i. 12. *I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him, against that Day.*

Q. What is then required of a saving Faith?

A. 1st, We must believe that all our Sins can and will be forgiven by Christ, when we seek for it with the deepest Repentance, Supplication and Prayer, Acts x. 43. *To him give all the Prophets witness, that through his Name whosoever believeth in him shall receive Remission of Sins.* And David, Ps. li. 1, 2. *Have Mercy upon me, O God, according to thy loving Kindness; blot out my Transgressions; wash me thoroughly from mine Iniquity, and cleanse me from my Sins.*

2^{dly}, We must have a sincere Desire of Union and Communion

Communion with Christ, 2 *Cor.* viii. 12. which consists in an absolute Choice, *Heb.* xi. 25. not carried after spiritual Things only, as beneficial unto ourselves, but as simply and in themselves good, for their own Sakes to be desired of all, *Pf.* xliii. 3. and lxxvii. 25. carried as well after Sanctification as after Justification and Redemption, which are in Christ, 1 *Cor.* i. 30. with greater Esteem for Christ than all Things beside, 1 *Pet.* ii. 6.

3dly, We must have a sincere Affection to come to the Love of Christ, and all his Followers, because no Gifts signify any Thing without Love, 1 *Cor.* xiii. 2.

Q. Is there any Thing farther necessary, for worthy Receivers to examine themselves about?

A. Yes; the Sincerity of their Hearts, whether it be evidenced by their Obedience, without which they cannot worthily approach this Table, 1 Cor. v. 8. Therefore let us keep the Feast, not with old Leaven, neither with the Leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth.

Q. What more ought to be tried?

A. Whether we find in ourselves a Hunger and Thirst after the Grace of God in Christ, both for the pardoning and mortifying of all our Sins, and for the Amendment and reforming of our Lives, having a sincere Intention to be zealous of good Works, 1 Tim. ii. 14. Then we may advance our Claim, and hold fast the Blessing; for such the Saviour is provided; to such his Benefits are proposed, and on such his Grace will be magnified. Then we may approach that holy Presence, and be assured, that our Sins, for Christ's Sake, are pardoned; then we will have Peace and Love, reviving Influences of fresh Anointings of the Spirit; yea, then we will receive a Thousand Mercies, and find inestimable Treasures in Christ Jesus.

Hence then, every one, who, as a poor, indigent, guilty Sinner, flies to Christ, may take Views of the wonderful and astonishing Grace and Condescension

of God to his People; who, notwithstanding all their Sins, Corruptions, and other Evils, will not reject their Persons or Duties, nay, though Evil be present with us, our gracious God will not be absent from us; see that in the Spouse, *Cant. ii. 8. It is the Voice of my beloved! Behold, he cometh, leaping over the Mountains, skipping over the Hills; it is the Voice of my beloved!* That abrupt Expression shews a perfect Surprise. She saw Mountains of Guilt and Unworthiness betwixt Christ and her Soul; and yet, behold, he comes, *skipping over all those Mountains and Hills.* O free Grace! O rich and admirable Grace! which with so many Neverthelesses will save and comfort the poor and unworthy Soul!

Q. What is the Danger of coming to the Lord's Table without these Graces?

A. The Danger is exceeding great, both to Soul and Body; 1st, To the Soul, 1 Cor. xi. 29. For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, (or to an aggravating) of his Damnation. 2dly, To the Body, 1 Cor. xi. 30. For this Cause many are weak and sickly among you, and many sleep.

Q. If upon Examination we are in Doubt about our Faith and Sincerity, must we forbear?

A. If our Doubts arise from Weakness, and not the total Want of Grace, such Doubts should not hinder us, Rom. xiv. 1. Him that is weak in the Faith, receive you, &c.

Q. How may the Believer support himself against all Temptations of the Devil, the World and the Flesh, which are drawn from hence, that there are not many Fruits of his Faith to be discerned?

A. 1st, He ought to consider, that Faith in it's own Nature, is of those Things which are not seen or felt, Heb. xi. and in this it differs from Vision, Rom. viii. 24. 1 Cor. xiii. 12. And therefore there is no more required to the Being of Faith, but that a Man

Man do with his whole Heart make choice of Christ for his Saviour, and with his whole Heart adhere unto him; other Things belong to the well-being of Faith, but not absolutely to the Being of it, *Col. ii. 7.* 2^{dly}, He ought to consider, that the Want of many Fruits may argue Faith to be languishing or weak, but it cannot argue that there is no Faith, *2 Pet. i. 8.* 3^{dly}, He ought to consider, that the Conscience is often supported by the Remembrance of what is past, tho' for the present Grace doth not appear, *Pf. lxxvii. 6, 7, 12.* And by the Judgments of others that are godly and wise, concerning us when our Judgment is troubled, *Hsb. vi. 9, 2 Cor. ii. 7, 8.*

Q. But how may a Man support himself against Temptations which are drawn from hence, that he feels upon him Signs of the Wrath of God?

A. 1st, He ought to consider, that many Signs of God's Wrath may coincid. with his Love and Favour, *Pf. xcix. 8.* 2^{dly}, He ought to remember, that Christ who was the Son of God's Love, has tasted the Wrath of God in this Sort, *Matt. xxvii. 46.* 3^{dly}, He ought to consider, that it is required of the Faithful that they believe against Hope in Hope, *Rom. iv. 18.* and that they (do as it were) wrestle with God by Faith, *Gen. xxxii. 24. Hof. xii. 4, 5.*

Q. How may he hold up his Head against those Temptations which arise from hence, that his Faith doth not increase, Rom. i. 17.

A. He ought to consider, that it is with Faith as it is with Plants and living Creatures, which we may more easily perceive to have grown, than to be growing. 2^{dly}, That the Increase of Faith is not to be expected to be known every Moment, and at all Seasons of our Life, *Hsb. v. 12.* but especially is it known, when the Son of Righteousness approacheth nearer to our Horizon by a more merciful Communication of his Grace, *Acts ix. 31. 2 Pet. i. 2, 3.* 3^{dly}, That those Temptations which do hinder the

Increase of Faith for the present, may turn Advantageous to it thereafter, even as the Winter turns out to Plants, and as Sickness to the Bodies of young Persons.

Q. How may a Man comfort himself against those Terrors which arise from the Guilt of his Sins, especially if they are grievous?

A. He ought to remember, 1st, That such Temptations as these do proceed from a Defect in Faith, *Rom. vi. 11. Eph. vi. 16. 1 Pet. v. 9.* And therefore that we are not to cast away our Faith because of such Sins, but rather so much the more to strengthen it, *Luke xxii. 32.* 2^{dly}, He ought to consider, that it is the Duty of the Faithful, not on account of Sin to fly from, but rather to God, and to adhere to him in Christ, in order that Sin may be remitted and abolished, *Job iii. 14. with Num. xxi. 9.*

Q. How may a Christian sustain himself in Time of Affliction?

A. He ought to consider, 1st, That such Kind of Tryals are Fruits of God's Love, *Heb. xii. 6.* 2^{dly}, By which God would mollify his Heart, 2 *Chron. xxxiii. 10.* And, 3^{dly}, Mortify his Corruptions, *Pf. cxix. 67.* 4^{thly}, They shall Work for his Good, *Rom. viii. 28.* and augment his Graces, *James i. 3.* 5^{thly}, The Grace of God in all such Cases are sufficient for him, 2 *Cor. xii. 9.* 6^{thly}, He ought to consider, that God will save his afflicted People, 2 *Sam. xxii. 28.* that he hears their Cry, *Job xxxiv. 28. Pf. xviii. 27. &c.* He will have Mercy upon them, *Isa. xlix. 13. &c.* 7^{thly}, He ought to consider, that Afflictions are the Lot of God's Children, *Pf. xxxiv. 19.* so of *David, Pf. cxxxii. 1.* Of *Paul, Acts xx. 23.* and others. 8^{thly}, If we are in Time of Afflictions we ought to account it as a special Favour; so did *Job, Job vii. 18.* and *Jeremiah* prayeth, Correct me, O Lord, Chap. x. 24. *David, before he was afflicted,*
went

went astray, *Pf. cxix. 67.* and confessed that it was good for him to be afflicted, *Verse 17.*

Q. What are the Duties of worthy Receivers at the Lord's Table?

A. To endeavour to discern Christ by the Eye of Faith, under these Signs of his Body and Blood, *1 Cor. xi. 29.* and on the discerning of him, to mourn bitterly for Sin, *Zech. xii. 10.* and to excite all their Graces into vigorous Acts, for the applying Christ to themselves, *Cant. iv. 16. Awake, O North Wind, and come thou South; blow upon my Garden, that the Spices thereof may flow out, &c.*

Q. What is the Duty of worthy Receivers after the Sacrament?

A. Their Duty is heartily to praise and bless God, for Christ, and the Benefits of his Blood, *Matt. xxvi. 30.* to double their Diligence and Watchfulness against Sin, *Eph. iv. 30.* and to grow more fruitful in all spiritual Obedience, *Col. i. 10.* That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good Work, and increasing in the Knowledge of God.

The 82d Question of the HEIDELBERG CATECHISM.

Q. MAY those who by their Principles and Practices are Unbelievers and ungodly Persons, be admitted to the holy Sacrament?

A. No; for that would be to profane the Covenant of God, and to draw down his Wrath upon the whole Church; wherefore the Christian Church is obliged, according to the Ordinances of Jesus Christ and his Apostles, to exclude all such by Virtue of the Keys of the Kingdom of Heaven, until they discover an Amendment of Life.

Q. How do you prove that Unbelievers and ungodly Persons ought not to receive the Lord's Supper?

A. By Scripture Testimony, *1 Cor. xi. 29.* He that

eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body. And 2 Thes. iii. 6.

Q. Are Persons who are only morally honest and sober, qualified to partake of this Sacrament?

A. No. As these Qualifications are not the Wedding Garment, therefore we conclude that none but these, who by Grace are regenerated, having Faith in Jesus Christ, being justified by this Faith, having Peace with God, &c. though in the smallest Degree; and no others may in any wise presume to come to the Lord's Table, as Matt. xxii. 12. Friend, how camest thou in hither, not having on a Wedding Garment. 1 Cor. x. 16. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?

Q. May they be received who maintain false Doctrine?

A. No. Rom. xvi. 17. Now I beseech you, Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them. And 2 Thes. iii. 14. And if any Man obey not our Word by this Epistle, note that Man, and have no Communion with him, that he may be ashamed.

Q. Why must not such Persons come to the Lord's Table?

A. By Reason they would only profane the Covenant of God; whereas they externally pretend or appear to be in Covenant with God, and at the same Time obey the Will of the Devil, the World, and their own Heart's Lusts; and therefore the Signals of the Covenant of Grace belong not to them, Ps. l. 16, 17. Unto the Wicked, God saith, what hast thou to-do to declare my Statutes, or that thou shouldst take my Covenant in thy Mouth, seeing thou hatest Instruction, and castest my Word behind thee. Wherefore Christ saith, Matt. vii. 6. Give not that which is Holy unto the Dogs; neither cast your Pearl before Swine.

Q. What

Q. What other Reasons can you shew ?

A. The Wrath of God woud thereby be drawn on the Church, 1 Cor. xi. 30. For this Cause, many are sickly among you, and many sleep.

Q. What are the Ministers and Præsbyters of the Church to do in regard to such Persons ?

A. They are, obliged according to the Ordinances of Jesus Christ and his Apostles, to exclude all such, by Virtue of the Keys of the Kingdom of Heaven, until they discover an Amendment of Life, Matt. xviii. 15, 16, 17.

The 83d Question of the HEIDELBERG CATECHISM.

Q. WHAT are the Keys of the Kingdom of Heaven ?

A. The preaching of the Gospel and the Christian Discipline, or Exclusion from the Communion of the Church ; by which two Things, the Kingdom of Heaven is opened to Believers, and shut against all Unbelievers, Matt. xvi. 19. and Matt. xviii. 15, 16, 17.

The 84th Question of the HEIDELBERG CATECHISM.

Q. HOW is the Kingdom of Heaven opened or shut by the Ministers of the Gospel ?

A. In this Manner, when by the Command of Christ it is publickly declared to all and every one of the Believers, that (as often as they embrace the Promises in the Gospel with a true Faith) their Sins are truly forgiven them by God, through the Merits of Christ. But on the contrary is denounced against all Infidels and Hypocrites, that the Wrath of God and eternal Damnation rest upon them as long as they continue in their
“ Wickedness

“ Wickedness ; according to which Testimony of
 “ the Gospel, God will judge them as well in this
 “ Life as in the Life to come.

The 85th Question of the HEIDELBERG
 CATECHISM.

*Q. HOW is the Kingdom of Heaven shut or opened
 by Christian or Church Discipline ?*

“ A. When some Persons (under the Name of
 “ Christians) teach a Doctrine or lead a Life which is
 “ not agreeable to Christ’s Directions or Command
 “ given ; if, after they have been several Times ad-
 “ monished, in a charitable Manner by the Brethren,
 “ but yet will continue in their wicked Course of
 “ Life, they are cited (according to the Com-
 “ mand of Christ) before the Church, or those appoint-
 “ ed for that Purpose ; and if they despise their Exhor-
 “ tations, they are by the same Persons to be forbidden
 “ the Use of the Sacraments, whereby they are ex-
 “ cluded from the Communion of the Church, and
 “ by God himself from the Kingdom of Christ ; and
 “ if they promise and discover a serious Amendment,
 “ they are to be received again as Members of Christ
 “ and his Church.”

*Q. How ought we to act with these Keys against a
 Brother who doth err or give Offence ?*

A. 1st, It ought at all such Times to begin with
 meek and mild Admonition, because the Declaration
 of the Fault, is the first Means of Amendment, and
 genuine Cause of Repentance. 2^{dly}, In private Of-
 fences, private Admonition is to be used, as appears
 Matt. xviii. 15. for without Necessity the Fault of a
 Brother is not rashly to be made Publick, nor his
 Mind provoked, neither the Offence to be amplified.

*Q. If private Admonition be rejected, ought then the
 Matter to be directly brought to the Church ?*

A. No ; for Christ’s second Degree of Correction
 is, to take one or two Witnesses, and to urge the
 Admonition

Admonition in their Presence, *Matt. xviii. 16.* Because by their Testimony, the Admonition is confirmed and made stronger, either with the Brother to be converted, or the Church that is afterwards to correct; and by this Means, Charity is better continued, when we endeavour the Amendment of our Brother, with as little Infamy as possibly may be.

Q. Is this admonishing of our Brother sufficient?

A. Yes, if he hear and amend; but if not, the Matter must be brought before the Church, or the Representatives thereof, (the Consistorie) who have the Directions of publick Business committed to them.

Q. If he behave himself stubbornly to the Church, ought he then presently to be excommunicated?

A. In notorious Crimes publicly known the Apostle seems so to judge, *1 Cor. v. 2.* But in other Sins we must proceed with much Patience to the last Remedy; therefore a Suspension from the Use of the Lord's Supper, is a Degree of Excommunication, and ought to go before, and to be continued for some Time, although he may frequent the Church, hear the Gospel, and be privately admonished, *2 Tim. iii. 15.*

Q. How long ought such a Person to be excluded?

A. Until he profess a sincere Repentance of his Errors, and promise an Amendment of his Life, *2 Cor. ii. 6, 7.* Sufficient to such a Man is this Punishment, which was inflicted of many; so that contrarywise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch Sorrow,

The THIRD PART.

Of Thankfulness.

The 86th Question of the HEIDELBERG CATECHISM.

Q. SINCE we are delivered from our Misery by the Grace of God through Christ, without any
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Regard to our Merit, why are we then obliged to perform good Works?

A. Because Jesus Christ, after having redeemed us by his Blood, and made us free, conforms us also by his Spirit to his own Image, to the End that we may render our Acknowledgment to God for his Benefits; and praise him all our Life long; and further; that every one of us may be assured also of his Faith, by the Fruits that it produceth; and lastly, that by our holy Conversation; we may win others to Christ."

Q. What is our Duty to God for our Redemption?

A. A true Thankfulness, *Pf.* cxvi. 12, 13, 14. *What shall I render unto the Lord for all his Benefits toward me? I will take the Cup of Salvation, and call upon the Name of the Lord: I will pay my Vows unto the Lord now, in the Presence of all his People. And 1 Cor. vi. 20. Ye are bought with a Price; therefore glorify God in your Bodies, and in your Spirits, which are God's.*

Q. Wherein doth our Thankfulness consist?

A. 1st, In propagating the Praise of God. 2^{dly}, In doing good Works; both proved by Scripture, *Pf.* 1. 23. *Whoever offereth Praise, glorifieth me; and to him that ordereth his Conversation aright, will I shew the Salvation of God.* He that is truly thankful, will say as David, *What shall I render to the Lord for all his Benefits?* He will faithfully record his Mercies as David, *Bless the Lord, O my Soul, and forget not all his Benefits, Pf.* ciii. 2. Forgotten Mercies bear no Fruit, and though it is impossible distinctly to recount all our Mercies, nevertheless, it must be our pious Care and Endeavour to preserve and perpetuate his Mercies, by using all Helps to Memory we can. Farther, would we live as thankful Persons at any Time, we must be suitably affected with the Mercies we receive; it is not a speculative, but an affectionate Remembrance that becomes us; then God has his
Glor

Glory, when the Sense of his Mercies melts our Hearts into holy Joy, Love and Admiration, that we can say, *Thou, Lord, hast made me glad, through thy Works, therefore will I triumph in the Works of thy Hands, Ps. xcii. 4.*

Q. But can you give me any particular Reasons of this Duty, why you are obliged, after the Reception of God's Mercies, to such a thankful Return of Praises?

A. Yes; and, among many, I will only briefly open those three:

1st, God requires and expects it, it is so special and particular a Part of his Glory, as he will never part with it, and this is dear to him, he will not endure to be defrauded of it, much less that it be given to another; we find this Reservation of Praise expressly made by him in *Ps. l. 15. Call upon me in the Day of trouble: I will deliver thee, and thou shalt glorify me.*

2dly, We are under manifold Engagements to render it to the Lord; *1st,* For all the Mercies and Preservations we have received from his Hand in general. *2dly,* Shall Idols, Dunghill Deities receive their Sacrifices and Praises from the Heathen for their receiving Benefits? Should then the true God be forgotten, and robbed of his due Honour? *3dly,* We, as true Believers, have formally and expressly obliged our Souls to it by solemn Vows and Promises; would we free then our Souls from the Guilt of Perfidiousness against God, we must give him the Glory due to his Name, and pay the Vows which our Lips have uttered.

Lastly, Would we keep our Benefits and Mercies which we have received from our merciful Father, we must be grateful, else by Ingratitude we will be deprived of them, and the Mercies we might have in our future Distresses and Wants, will be withheld from us; for he that is ungrateful for Mercies received, provokes God to remove them; thus it se^{ll}

out with ungrateful *Israel*, *Hos. ii. 5, 8, 9.* Therefore we must use all God's Mercies with Thankfulness; and is it true, that such Christian Duty cannot be done, without the Concurrence of God's Grace? We must pray to the Lord, that he may enable us, our Souls with their Faculties, our Bodies with all their Members to be living Instruments of his Praise and Glory.

Q. Cannot we merit Heaven by our good Works?

A. No; because the best of our Works are imperfect and impure in themselves; and as far as they are pleasing to God, we must impute them to the free Grace of God in Christ, *1 Cor. iv. 7.* *Who maketh thee to differ from another? Now if thou dost receive it, why dost thou glory, as if thou hadst not received it?* And *Isa. lxiv. 6.* *We are all as an unclean Thing, and all our Righteousnesses are as filthy Rags.* *Luke xvii. 10.* So likewise ye, when ye shall have done all those Things which are commanded you, say, we are unprofitable Servants we have done that which was our Duty to do.

Q. Hath not Christ merited Heaven for us?

A. Yes, even as we have heard before, and consequently, all our good Actions cannot deserve Heaven, otherwise Christ's Satisfaction would be imperfect, or God should be unjust, in asking a double Satisfaction, *Gal. ii. 21.* *If Righteousness came by the Law, then Christ died in vain.*

Q. Why are we then to perform good Works?

A. Because it is the Command of our Lord, *Tit. iii. 8.* *I will that thou affirm constantly, that they which have believed in God, may be careful to maintain good Works; these Things are good, and profitable unto Men.*

Q. Are then all Believers bound to perform good Works?

A. Yes; that follows on our Redemption by Christ, *Eph. ii. 10.* *For we are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordained, that we should walk in him.*

Q. To

Q. To what end must we perform good Works?

A. 1st, To the praise of God. 2dly, To an Assurance of our Faith. 3dly, To a holy Conversation.

Q. Do we Praise God by our Works?

A. Yes. Matt. v. 16. Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven. And John xv. 8. Herein is my Father glorified, that you bear much Fruit, so shall ye be my Disciples.

Q. Can you be assured of your Faith by the Fruit which it produceth?

A. Yes; even as a Tree is known by it's Fruits, James ii. 18. Shew me thy Faith, without thy Works, and I will shew thee my Faith, by my Works. As also, James ii. 26. As the Body, without the Spirit is dead, so Faith without Works is dead also.

Q. Will such a Performance of good Works, be Means to edify our Neighbours, and bring them to God?

A. Yes; such a Performance of, good Works will give occasion to them to be ashamed, and excite them to Jealousy, 1 Pet. ii. 12. Having your Conversation honest among the Gentiles, that they may by your good Works, which they shall behold, glorify God in the Day of Visitation. And 1 Pet. iii. 1. Matt. v. 16.

Q. What do you infer from hence?

A. That our Catechist has exceedingly well answered his Design, dissolving the difficulty which was made about good Works, proving a necessary Connection between Works and Grace, that Works ought to be produced as Fruits of our Faith and Union with Christ, to glorify God, Matt. v. 16. Let your Light so shine before Men, that they may see your good Works, and glorify your Father, which is in Heaven. And to adorn our Profession, and magnify it's divine Creator; wherefore good Works are stiled, graceful, ornamental, beautiful Works, Tit. iii. 8. By which the Believer may be comforted; and the Purity of our Doctrine thereby appears.

The 87th Question of the HEIDELBERG CATECHISM.

Q. CANNOT they then, who continue in their Ungodliness and Ingratitude, be saved?

A. No. For the Scripture saith, 1 Cor. vi. 9, 10. *Neither the Unclean nor Idolaters, nor Adulterers, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, and the like, shall inherit the Kingdom of God.*

Q. What do you infer from hence?

A. That there is an absolute Necessity of a true Change for every Man's Salvation; and how the Door of Salvation never can be opened without the Key of Regeneration, as Christ assures civil and formal Nicodemus, *That except he be born again, he cannot see the Kingdom of God,* John. iii.

Q. But is not the Practice of Morality, and other civil Duties, enough?

A. By no Means; no Restitutions or Reformati-
ons, no common Gifts or Abilities, no religious Duties or Services, can save any Man from Hell, without a Change of thorough Conversion, Rom. viii. 8. *They that are in the Flesh cannot please God.*

Q. Can we not satisfy and please ourselves with this, though we live in Sin, that yet God is a merciful God?

A. Not in the least; but we ought to consider, that this merciful God, is also a God of Truth; and this God of Truth hath plainly assured us, that all these external Things signify nothing to our Salvation, unless we become new Creatures, Gal. vi. 15. and John iii.

Q. Can we not hope in God without this?

A. No. If we hope in God, we must hope in his Word, Ps. exix. 81. And we find no such Word in the whole Bible, that warrants the Hope of Salvation in an unregenerate Person; all scriptural Hope is of a purifying nature, and evermore a Production of a holy Life, John iii. 3.

Q. But

Q. But since Christ died for the greatest of Sinners, may we not trust to be saved through him?

A. Notwithstanding Christ did so, Conversion is his only Method of Salvation, *Tit. ii. 14.* And those that are not washed by Sanctification, have no Part in him, or in his Blood, *John xiii. 8.* He came not to save Men continuing in their Sins, but to save his People from their Sins, *Matt. i. 21.* And to lead us through Sanctification unto Salvation, *2 Thes. ii. 13.* And whom and how he saves, *Tit. ii. 13, 14.*

The 88th Question of the HEIDELBERG CATECHISM.

Q. IN how many Parts doth the true Conversion of Man consist?

A. In two Parts; in the Mortification of the old, and the quickening of the new Man."

The 89th Question of the HEIDELBERG CATECHISM.

Q. WHAT is the Mortification of the old Man?

A. To be truly and heartily sorry, that we have offended God by our Sins, and more and more to hate and fly from them."

The 90th Question of the HEIDELBERG CATECHISM.

Q. WHAT is the Quickening of the new Man?

A. True Joy in God, through Christ, and an earnest and ready Desire to perform all good Works with Affection and Pleasure, according to the Will of God."

The 9th Question of the HEIDELBERG
CATECHISM.

Q. *WHAT* are good Works?

A. These only, which spring of a lively
“ Faith in Christ, according to the Law of God,
“ and are done only to and for his Honour; and
“ not these, which are founded upon our own Ima-
“ gination, or the Institution of Man.”

Q. *What* is true Conversion?

A. True Conversion is a saving Grace, whereby
a Sinner, out of a true Sense of his Sin, and Appre-
hension of the Mercy of God in Christ, doth, with
Grief and Hatred of Sin, turn from it unto God,
with full Purpose to apply himself sincerely to all
good Works, with Affection and Pleasure, according
to the Will of God.

Q. *Who* is the Author of Conversion or Repentance?

A. The Spirit of God is the Author of it; the
Heart by Nature is so hard, that none but the Spirit
of God can break it, *Ezek. xxxvi. 26, 27. A new*
Heart also will I give, and a new Spirit will I put
within you; and I will take away the stony Heart out
of your Flesh, and I will give you an Heart of Flesh,
and I will put my Spirit within you, &c. Acts xi. 18.

Q. *In what Acts* doth all true Repentance begin?

A. It begins on a true Sight and Sense of Sin,
and the Dangers and Misery we are in by Sin, *Acts*
xi. 37. Now when they heard this they were pricked in
their Hearts.

**Q. *Why* doth God work such a Sense of Sin and
Misery?**

A. To make Christ desirable in the Sinner's Eyes,
that he may fly to him, *who is not come to call the*
Righteous, but Sinners to Repentance, Matt. ix. 12.

Q. *Is the Sight of Sin* sufficient to Repentance?

A. No; there must be Apprehensions of Mercy
i Forgiveness with God, or else no Man can sincerely
repent

repent, *Rom. ii. 4. Not knowing that the Goodness of God leadeth thee to Repentance.* And this Mercy must be discerned in and through Christ, *Zach. xii. 10.*

Q. Wherein doth Repentance chiefly consist?

A. In real inward Sorrow for Sin, as committed against God, Ps. li. 3, 4. For I acknowledge my Transgressions, and my Sin is ever before me; against thee only have I sinned, and done this Evil in thy Sight, &c. And a loathing of ourselves for it, Ezek. xxxvi. 31. And shall loath yourselves in your own Sight, for your Iniquities and for your Abominations.

Q. What further doth it consist in?

A. 1st, In turning from Sin, as well as grieving for Sin, Isa. lv. 7. Let the Wicked forsake his Way, and the unrighteous Man his Thoughts, &c. Prov. xxviii. 13. He that covereth his Sins shall not prosper; but whose confesseth and forsaketh them, shall have Mercy. 2dly, In a sincere turning to God, Ps. cxix. 59. I thought on my Ways, and turned my Feet unto thy Testimonies. Acts xi. 23. And exhorted them all, that with Purpose of Heart they would cleave unto God.

Q. Is all Sorrow for Sin saving?

A. No. There is a vain Repentance, as such of Judas, of which you may read, Matt. xxvii. 3. &c. And a Repentance unto Life, Acts xi. 18.

Q. What are the Signs of true Repentance?

A. Fear of Sin, Care to preserve ourselves from it, and a Zeal and Pleasure to honour God, by performing of good Works, according to the Will of God, 2 Cor. vii. 11. and Ps. cxix. 14, 15, 16. I have rejoiced in the Way of thy Testimonies, as much as in all Riches: I will meditate in thy Precepts, and have Respect unto thy Ways: I will delight myself in thy Statutes: I will not forget thy Word. And Rom. vii. 23.

Q. How many Things are there required in good Works?

A. Three Things. 1st, They must be done of Faith. 2dly, According to the Word of God. 3dly, To his Glory.

Q. Wherein

Q. Whereby do you prove this?

A. By Scripture Testimony, Rom. xiv. 23. For whatsoever is not of Faith, is Sin. And Heb. xi. 6. But without Faith it is impossible to please God.

Q. In what Manner are they done of Faith?

A. When we perform them only by the Grace of God, John xv. 4, 5. That we are assured that it is his Commandment, and for Christ's Sake will be agreeable to God, Rom. xiv, 22, 23. Heb. xi. 4.

Q. What is the second Requisite?

A. That they must be done according to the Law of God, Gal. vi. 16. As many as walk according to this Rule, Peace be on them, &c. Wherein we learn which is profitable, Isa. xlviii. 17. and consequently we must disapprove voluntary Humility, renouncing the Worshipping of Angels, &c. or resting on the Commands and Doctrines of Man; which Things, indeed, have a shew of Wisdom, in Will-Worship and forced Humility, &c. Col. ii. 18, 22, 23.

Q. What is the third Requisite?

A. That all our Works must be performed to the Honour of God, 1 Cor. x. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God. And Col. iii. 17.

Q. What is the first Inference from hence?

A. That it is a false Doctrine that teacheth us, that Sins are actually forgiven from Eternity, and therefore we stand in no need either of Repentance or Prayer, save only for the Manifestation of Pardon; of all which we are shewn the contrary, according to the Word of God, Luke xiii. 3. Except ye repent, ye shall all likewise perish. Which Repentance must be lively in Fruits and good Works, as a true Sign of our Faith and Conversion, and to honour God by Obedience.

Q. What is the second Inference?

A. That being convinced of the Necessity of Repentance, we ought not to make the least Delay, but hasten

hasten to a Sin-pardoning and Prayer-hearing God, if happily we might be truly converted.

Q. *Can you produce some Reasons for this?*

A. Yes, several; as 1st, God requires this for the present, *Psf. xcv. 7. Heb. iv. 7.* And seeing Sin is a Debt, and an Injury done to God, therefore it is manifest, that Repentance for the same ought not to be deferred, no, not for a Moment. 2^{dly}, Because all Delay increaseth Hardness of Heart and Impenitency, *Heb. iv. 7.* It produceth a Custom of sinning, and makes the Work of Repentance to be harder and harder, *Isa. xlii. 23.* The Reason is, because evil Habits are the more strengthened, and the Understanding becometh darker, *Eph. iv. 18.* The Will grows more obdurate, and addicted to Sin, *Heb. iv. 7.* All the Faculties are the more bound and tied, *Acts viii. 28.* 3^{dly}, Because Delay of Repentance is a Continuance in Sin, and therefore encreaseth the Number and Guilt of our Sins, and the Wrath of God, *Psf. xcv. 10.* 4^{thly}, Because the Duration of our Life is uncertain, *James iv. 13, 14.* Delay breeds Dangers. *Thou Fool, this Night shall thy Soul be required of thee, Luke xii.* And then, where will that Conversion be, which thou hast deferred? 5^{thly}, Because late Repentance is rarely found true, and most always Suspicious and Counterfeit; the Example of the Thief on the Cross, which we read of in Scripture, is the only one Instance of that Kind; neither do we read of any other that was afterward converted, but rather the contrary threatened to such a Person, as deferreth his Repentance, *Matt. xxiv. 48, &c.* Therefore all such Delays chiefly ought to convince Men of Folly and Madness, and endeavour for a true and speedy Repentance.

Q. *How ought a Sinner to prepare himself for Repentance and Conversion?*

A. 1st, It is necessary that a Man seriously look into the Will of God, and make an Examination of

his Life and Conversation accordingly, *James* i. 23, 24, 25. 2^{dly}, That comparing a Man's State with God's Law, he must have Convictions of Conscience, that he is concluded under Sin, *Rom.* i. 20. and xi. 32. 3^{dly}, After this Conviction of Conscience, there must follow Despair of our own Ability or Help, Merit, or Strength of any Creature whatsoever, *Rom.* vii. 9. and xi. 13. But wholly depending on the mere Merit and pardoning Love of Jesus Christ, *there being none other Name under Heaven given among Men, whereby we must be saved; neither is there Salvation in any other,* *Acts* iv. 4^{thly}, There must follow a true Humiliation of Heart, which consists in Grief and Fear, on account of Sin, producing Confession, *Matt.* ix. 12. and an earnest Desire to obtain that Mercy, which in Scripture is called, a *Hunger and Thirst*, *Isa.* lv. *John* i. Further, an actual Union with Christ, which consists in Faith and true Repentance, forsaking all Sin, giving up ourselves wholly to God in Christ, *Acts* iii. 38.

Q. But is not such a Religion a melancholy Thing, that enjoins it upon us, to forsake our sinful Pleasure, and mind our Conversion?

A. No; to be of that Opinion would be the most trifling and silliest Pretence of any; and the same Thing, as to imagine it is Melancholy for a thirsty Man, to leave the puddle Waters of a broken Cistern, in order to enjoy the chrystal Streams of a flowing Fountain; or to reckon the Pleasures of Sin to be sweeter than the Light of God's Countenance, the Comforts of his Pardon, or the lively Hopes of Glory with him in Heaven; of which you read, *1 Pet.* i. 8. And though most People are afraid of losing their imaginary Pleasures by Conversion to God, O! that they did but once know what the Life of Holiness and surrendering ourselves to God is! What the Seals, Earnest, and first Fruits of his Spirit are! How willingly and joyfully would they trample all the
sordid

fordid Pleasures of Sin under their Feet, to enjoy them.

Q. But did not the Scriptures only mean by Conversion, to be baptized in our Infancy into the visible Church, and that Man makes but a needless Bustle in the World about any other Conversion.

A. No. Though this Notion is spread among Men, and by a great many adopted, it is a dangerous Mistake, a Shadow instead of a Bridge, and, venturing upon it, we drown ourselves; for Christ saith, *Mark xvi. 16. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.* Baptism without Faith, signifies nothing to Salvation; and why has Christ pressed and inculcated the indispensable Necessity of Regeneration upon *Nicodemus, John iii. 3, 5, 7.* who had been many Years a circumcised Jew, if he could have been saved without it?

Q. Is then the external Profession of Christianity not enough to be a Christian?

A. Though many are of that Opinion, satisfying themselves that they are no *Heathens, Mahometans,* or idolatrous *Papists,* but *Protestants,* brought up in the true Church, and also reformed Christians; we must warn ourselves of such a Falshood, for, *the Kingdom of God is not in Word, but in Power, 1 Cor. iv. 20.* We must not confess Christ in Words, and deny him in Works, *The Grace of God, that bringeth Salvation, teacheth us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly in this present World, &c. Tit. ii. 11, 12, 13.* And if Baptism in our Infancy, or the external Profession of Christianity, were all the Difficulties, Christ need not have put Men upon striving (as in an Agony) to enter into the Kingdom of Heaven at the strait Gate, *Luke xiii. 24.*

Q. If we say our Prayers daily, frequent our Church, receive the Sacrament, and perform other good Works, may we not hope for Heaven, though we take the Libert

to swear, drink, commit Adultery, or be guilty of other Crimes and Immoralities?

A. If that could consist before God, then all the Hypocrites were safe; but to cut off at one Stroke these vain and blasphemous Thoughts, we have only to read *Isa.* lviii. 2. *Jer.* vii. 8, 9, 10, 11, 12. and *Matt.* vii. 21, 22, 23. *Not every one that saith unto me, Lord, Lord; shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven. Many will say to me in that Day, Lord, Lord, have we not prophesied in thy Name? And in thy Name have cast out Devils? And in thy Name done many wonderful Works? And then I will profess unto them, I never knew you; depart from me, ye that work Iniquity.*

Q. But if a Man is one of the greatest Sinners, and has not lived a sober and civil Life, how dares he to approach such a just and holy God, and flatter himself with Hopes of his Mercy?

A. That Suggestion is only a Snare of Satan; and to obviate it, we say first, that there is not only a Possibility of our Recovery, but in some Respect a stronger Probability, that one of the greatest Sinners may be converted and saved, than there is for those who have led a more smooth and civil Life in the World, and only trust to their own Morality for their Salvation, instead of the imputed Righteousness of Christ. This plainly appears by that convictive Expression of Christ's to the Scribes and Pharisees, *Matt.* xxi. 31. *Verily, I say unto you, that the Publicans and Harlots, go into the Kingdom of Heaven before you.* And indeed, it is far easier to come at the Conscience of such Sinners by Conviction, than at the others; the most smooth and civil Part of the World trust to their own Righteousness and external Duties; and thus Self-Confidence, and Conceit of their good Condition, resist all Attempts to bring them to Christ for Righteousness; but the Consciences of those, whose whole Lives have been polluted with Profaneness and all Impiety,

will

will more easily be convicted of their present Danger, and Necessity of a speedy and thorough Conversion, because they think not as others do, that they need no Repentance; and thus the greatest Sinner appears to lie nearer the Door of Hope and Mercy, than the other wrong Builders do. And 2dly, We ought to think on the rich and free Grace of God to the vilest Sinners, in Christ Jesus, whose Blood cleanseth us from all Sin; and the 9th Verse, *If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.* Farther, would we have a stronger Sense of the Riches and Transcendency of his Goodness and Mercy to the greatest Sinners, let us look upon Paul, who, more fierce and vile before Conversion than he, who was a Blasphemer, a Persecutor, and Injurious? 1 Tim. i. 13. And who among all the Servants of Christ loved and laboured for him more (after Conversion) than he? That sinful Woman recorded Luke vii. 37. She was an infamous and notorious Sinner; yet her Sins, which were many, were forgiven her, Verse 47. Manasseh, was a Monster of Wickedness, 2 Chron. 33. yet found Mercy. Which Things plainly shew the Possibility that we may be pardoned; and therefore how sinful soever we have been, we must not despair of God's Mercy, but with the whole Heart turn us unto God, choosing him for our supreme and ultimate Happiness and Portion, Ps. lxxiii. Flying to the Lord Jesus Christ, our dear Saviour, with the deepest Supplication, Faith and Prayers, for his Grace and Mercy, to bring forth the new Man, which is nothing less, than the total Change of our Heart and Life, Isa. lv. 8.

Q. *Whilst we can never say enough about this Point of Doctrine, can you point to any other Motives to a speedy Conversion?*

A. Yes. Let a Man once go out of the Noise and Hurry of the World, into some private retiring Place, to consult with his Conscience, to debate the

State of his Soul, and think close (but for one Hour) on such awful Subjects, as God, the Soul, Christ, Eternity, Heaven, Hell, Death, Judgment, and of his Concern in all these, what Life he has hitherto lived; and finding that it has been nothing else, but to eat and drink, sport and play, ride and walk, sleep, and prog for Riches, &c. then he ought to consider the Necessity of Conversion that tho' the sweet Part of his Life is passed away in Vanity, and that there is no recalling one Day or Hour, he hath yet an Opportunity to be eternally happy; that the Door of Mercy is not finally shut up; that the Lord Jesus yet waits to be gracious to him, if now (after all that he has done) he will but come unto him, he may have Life; that his Swearing, Profaneness, abusing of God's Name, Drunkenness, Uncleaness, and Enmity at Godliness, shall never be mentioned, if he will yet return, *Ezek. xviii. 21, 22.* But if he will be careless and negligent, let him think on his Death-Bed (if he shall have one) when his Heart and Breath will fail, his Eye and Heart Strings break, all earthly Comforts vanish, which must shortly befall him, *Eccle. vii.* Let him suppose in these his last extremities his Conscience should awake (as probably it will) there being now no more Charms of Pleasures and sinful Companions to divert, or rather stupify it; what a Case will he find himself in! what a cold Sweat will then lie upon his gasping Bosom! what a pale Horror will appear in his Countenance! How then will he tremble at that, in which he once triumphed! how will he wish, that the Time he has spent in Vanity, had been spent in a constant practice of Piety! that he had been as careful of his Soul as he was of his Body; that the Pains of Mortification, which he was so afraid of, are nothing to the Pains of Damnation which he begins to feel already; yea, when he will be convinced of the Terror of God's Wrath to all Eternity. Therefore, if ever Man expect

expect to be delivered from such a State, or from Hell itself, let him heartily strive to the utmost, strive whilst he has Opportunity to flee from and escape by a true Change the woful State of eternal Damnation.

The 92d Question of the HEIDELBERG
CATECHISM.

Q. *WHAT did God reveal to Man for the Rule of his Obedience?*

A. The moral Law."

Q. *Where is the moral Law summarily comprehended?*

A. In the Ten Commandments, *Exod. xx.*

Q. *Can you repeat the Law of God?*

A. Yes. When God gave it to Man, he spake all these Words, saying, "I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.

" I. Thou shalt have none other Gods but me.

" II. Thou shalt not make unto thee any graven Image, or any Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and shewing Mercy unto Thousands of them that love me, and keep my Commandments.

" III. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

" IV. Remember the Sabbath-Day to keep it holy; Six Days shalt thou labour, and do all thy Work; but the Seventh Day is the Sabbath of the Lord thy God: In it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattle, nor thy Stranger that is within thy Gates; for in six Days the Lord made

“ made Heaven and Earth, the Sea, and all that in
 “ them is, and rested the seventh Day; wherefore the
 “ Lord blessed the Sabbath-Day, and hallowed it.

The Second TABLE.

“ V. Honour thy Father and thy Mother, that
 “ thy Days may be long in the Land, which the
 “ Lord thy God giveth thee.

“ VI. Thou shalt not kill.

“ VII. Thou shalt not commit Adultery.

“ VIII. Thou shalt not steal.

“ IX. Thou shalt not bear false Witness against
 “ thy Neighbour.

“ X. Thou shalt not covet thy Neighbour's House,
 “ thou shalt not covet thy Neighbour's Wife, nor his
 “ Man-Servant, nor his Maid-Servant, nor his Ox,
 “ nor his Ass, nor any Thing that is thy Neighbour's.”

*The 93d Question of the HEIDELBERG
 CATECHISM.*

Q. HOW are these ten Commandments divided?

“ A. In two Tables; the first of which
 “ teaches us in four Commandments our Duty to-
 “ wards God; and the second teaches us in six Com-
 “ mandments our Duty towards our Neighbour.”

*The 94th Question of the HEIDELBERG
 CATECHISM.*

*Q. WHAT doth God enjoin in the first Com-
 mandment?*

“ A. That as dearly as I value the Salvation of
 “ my Soul, so earnestly should I shun and fly myself
 “ from all Sorts of Idolatry, Witchcraft, Inchant-
 “ ment, Magick, Superstition, Invocation of Saints
 “ or other Creatures; and that on the contrary
 “ I should

“ rightly learn to know the only and true
“ God, to put my trust in him alone, to submit
“ myself to him with all Humility and Pati-
“ ence, to expect from him alone all Good, to
“ love him, to honour him and fear him with all my
“ Heart ; so as rather to renounce all the Creatures,
“ than do the least Thing against his Will.”

The 95th Question of the HEIDELBERG
CATECHISM.

Q. *WHAT is Idolatry?*
“ A. It is to contrive or esteem in the
“ Place of that one God, or in Conjunction with
“ that one and true God, who hath manifested him-
“ self in his Word, any other Thing, in which we
“ should put our Confidence.”

The 96th Question of the HEIDELBERG
CATECHISM.

Q. *WHAT is it that God requires in the second Commandment?*
“ A. That we should not represent God by any
“ Image or Figure, nor worship him in any other
“ Manner, than he hath commanded himself in his
“ Word.”

The 97th Question of the HEIDELBERG
CATECHISM.

Q. *ARE then no Images or Resemblances to be made at all?*
“ A. God neither ought, nor can be represented
“ by any Means ; but as for the Creatures, tho’ we
“ may represent them, God nevertheless forbiddeth
“ their Images to be made or kept, so as thereby to
“ worship or honour either them, or God by them.”
The

The 98th Question of the HEIDELBERG CATECHISM.

Q. *BUT may not Images be tolerated in Churches, which may serve for Books to the Vulgar and Ignorant?*

A. No; for we ought not to pretend to be
 “ wiser than God, who will not instruct Christians
 “ by dumb Images, but by the lively Preaching of
 “ his Word.”

The 99th Question of the HEIDELBERG CATECHISM.

Q. *WHAT is the Sense of the third Commandment?*

A. That not only by cursing or Perjury, but
 “ also by rash Swearing, we should not use his Name
 “ despitefully or irreverently; neither by our Silence
 “ or Connivance be Partakers of those horrible Sins.
 “ In a Word, that we never use the holy Name of
 “ God but with Fear and Reverence; that he may
 “ be purely confessed, invoked, and glorified by all
 “ our Words, and by all our Works.”

The 100th Question of the HEIDELBERG CATECHISM.

Q. *IS it then so great a Crime to dishonour the Name of God by Oaths and Blasphemies, that God will stretch his Anger even against those, who do not prohibit and hinder those Blasphemies and Oaths, as much as lies in their Power?*

A. Yes, most assuredly; for there is no greater
 “ Sin, or that more provokes the Wrath of God,
 “ than the blaspheming of his Name; for which
 “ Reason

“ Reason he has commanded it to be punished
“ with Death.”

The 101st Question of the HEIDELBERG
CATECHISM.

Q. *BUT may we not swear Religiously by the Name
of God?*

“ A. Yes; when the Magistrate, or otherwise
“ some Necessity, exacts it, for confirming Persons
“ Fidelity and Veracity, for the Glory of God and
“ the Safety of one’s Neighbour. For this manner
“ of Swearing is founded on the Word of God,
“ and therefore justly has been used even by the Saints
“ under the Old and New Testament.”

The 102^d Question of the HEIDELBERG
CATECHISM.

Q. *IS it lawful to swear by Saints, or by any other
Creature?*

“ A. No; for a lawful Oath is an Invocation of
“ God, whereby we desire, that he, who alone
“ knows the Hearts, will give Testimony of the
“ Truth, and punish me, if I knowingly swear
“ falsely; which is an Honour that belongs not to
“ any Creature.”

The 103^d Question of the HEIDELBERG
CATECHISM.

Q. *WHAT doth God recommend to you in the
fourth Commandment?*

“ A. 1st, That the Ministry of the Gospel, as well
“ as the Schools of Learning, be maintained. And
“ that I especially on the Sabbath frequent studiously
“ divine Assemblies, hear the Word of God dili-
“ gently, use the Sacrament, join my Prayers with

“ the publick Prayers of the Congregation, and be-
 “ stow something according to my Ability on the
 “ Poor. *2dly*, That all the Days of my Life I should
 “ cease from my evil Actions, yielding myself to
 “ the Lord, that he may by his holy Spirit work in
 “ me his own Work, and so I may in this Life
 “ begin the eternal Sabbath.”

The 104th Question of the HEIDELBERG
 CATECHISM.

*Q. WHAT doth God enjoin in the fifth Com-
 mandment?*

“ *A.* That I render to my Father and Mother,
 “ and all my Superiors, all Honour, Love and Fi-
 “ delity ; that I submit myself with all Respect to
 “ their good Instructions, and with a suitable Obe-
 “ dience to their Corrections ; and that if they have
 “ any Infirmary and Defects, I bear with them pa-
 “ tiently, since it has pleased God to make use of
 “ them to lead and govern me.”

The 105th Question of the HEIDELBERG
 CATECHISM.

*Q. WHAT doth God require in the sixth Com-
 mandment?*

“ *A.* That I should neither in Thought, Word,
 “ or Countenance, and much less in Deed, either
 “ by myself, or by any other, dishonour, hate,
 “ wound, or kill my Neighbour ; but that I cast off
 “ all Desire of Revenge. Moreover, that I hurt
 “ not myself, or willfully expose myself to any
 “ Danger ; wherefore also God hath armed the
 “ Magistrate with the Sword to punish Murder.”

The 106th Question of the HEIDELBERG
CATECHISM.

Q. *BUT this Commandment seems to forbid nothing but Murder?*

“ A. God, in forbidding Murder, teacheth us,
“ that he hateth the Root and Cause of Murder, as
“ Envy, Hatred, Anger, and the Desire of Re-
“ venge; and looks upon all this as Murder.”

The 107th Question of the HEIDELBERG
CATECHISM.

Q. *BUT is it enough that we take not away the Life of our Neighbour, as was said just now?*

“ A. No; for God in forbidding us Envy, Hatred,
“ and Anger, commands us to love our Neighbour
“ as ourselves, and to treat him with all Manner of
“ Patience, Peace, Meekness, Mercy and Kindness;
“ to divert and hinder, as much as possibly we can,
“ the Mischief which others would do to him, and
“ even to do good to our Enemies.”

The 108th Question of the HEIDELBERG
CATECHISM.

Q. *WHAT does the seventh Commandment teach us?*

“ A. That all Uncleaness is cursed of God, and
“ that by Consequence hating it from the Bottom of
“ our Hearts, we ought to live after a manner chaste
“ and regular, whether in the holy State of Matrimony
“ or out of that State.”

The 109th Question of the HEIDELBERG
CATECHISM.

Q. *D*OTH God forbid nothing else in this Commandment, but Adultery, and such Kinds of Shamefulness?

A. As our Bodies and Souls are the Temples
“ of the Holy Spirit, God will have us preserve both
“ the one and the other pure and holy ; and for that
“ Reason he forbids us all Sorts of Uncleaness,
“ whether in our Actions, in our Behaviour, in our
“ Thoughts, in our Words, in our Desires, and
“ every Thing which may incline Man thereto.”

The 110th Question of the HEIDELBERG
CATECHISM.

Q. *W*HAT does God forbid us, in the eighth Commandment?

A. Not only those Thefts and Robberies, which
“ are Crimes punishable by the Laws, but under the
“ Name of Theft, he comprehendeth whatsoever
“ evil Crafts and Tricks, by which we endeavour to
“ draw to ourselves the Goods of our Neighbour,
“ whether by open Force, or under Colour of Justice,
“ either by false Weights, false Elms, unequal Measures, deceitful Merchandize, counterfeit Money,
“ Usury, or any other Means forbid by God ; to
“ these we may add, all Covetousness, and the manifold Waste and Abuse of God's Gifts.”

The 111th Question of the HEIDELBERG
CATECHISM.

Q. *B*UT what does God command you here?

A. That according to my Power, I help
“ and further the Benefit and Advantage of my Neighbour, and that I deal so with him, as I would
“ desire.

“ desire to be dealt with myself. And besides, he
 “ commands me to labour faithfully and industriously,
 “ that I may be able to assist the Poor in their Ne-
 “ cessities.”

The 112th Question of the HEIDELBERG
 CATECHISM.

Q. *WHAT is in Substance the Sense of the ninth Commandment?*

“ A. That I should not bear false Witness against
 “ any Person, nor put a wrong Construction on his
 “ Words; that I should be neither a Back-biter nor
 “ Slanderer; that I should not judge any Body, nor
 “ be assistant to condemn him rashly, without having
 “ heard him; but that I avoid all Manner of Lying
 “ and Deceit, as so many Works of the Devil, that
 “ I may not draw upon myself the most severe Ef-
 “ fects of the Wrath of God. It commands me
 “ also, that whether in Judgment or on any other
 “ Occasion, I be a Lover of Truth, and that I speak
 “ and confess it in Sincerity. And moreover, that I
 “ keep up, as much as I am able, the Honour and
 “ Reputation of my Neighbour.”

The 113th Question of the HEIDELBERG
 CATECHISM.

Q. *WHAT does the tenth Commandment forbid us?*

“ A. That there never enter into our
 “ Hearts the least Desire, or the least Thought, con-
 “ trary to the Law of God; but that we at all Times
 “ abhor Sin from the Bottom of our Hearts, and on
 “ the contrary delight in all Righteousness.”

Q. *But to give the short Contents of the Ten Com-
 mandments, wherein doth our Duty toward God consist?*

A. To love the Lord with a supreme Love, purely
 and absolutely for himself, *Matt. xxii, 37, 38.*

Q. Wherein doth our Duty to our Neighbour consist?

A. In loving him as ourselves, according to the Observation and Practice of the Golden Rule of Christ, *Matt. vii. 12.*

Q. What doth the Love towards God contain?

A. We find it in the four Commandments; in the first, that I must learn to know the true God, to put my Trust in him only, and to worship no other God but him, *Jer. xvii. 5.* In the second, That I must keep pure and entire, all such religious Worship and Ordinances as God hath appointed in his Word, without worshiping of him by Images, or any other Way repugnant to the Word of God, *Matt. iv. 10.* The third commandment requireth the holy and reverend Use of God's Name, Titles, Attributes, Ordinances, Word and Works, forbidding (except a lawful Oath, which is an End of all Strife, *Heb. vi. 16.*) all profaning, or abusing of any Thing, whereby God maketh himself known, with the Reason annexed, that the Lord our God will not suffer them to escape his righteous Judgment. The fourth Commandment requireth the keeping of the Christian Sabbath, or the Lord's Day, which is now after the Resurrection of Christ, the first Day of the Week, as a solemn Commemoration of our Redemption by the Resurrection of Christ, and pecuniary designed for disengaging from the Entanglements of this World, and training Saints for the Rest that remaineth for them in Heaven; and though Christians must walk every Day with God, yet this Day must be solemn, and kept an entire Day to himself, spending the whole Time in publick and private Exercise of God's Worship, except so much as is to be taken up in the Works of Necessity and Mercy, *Jer. vii. 21, 22.*

Q. What doth the Love of our Neighbour contain?

A. That we find in the six Commandments; the first requireth the preserving the Honour, and performing the Duties belonging to every one in their
several

several Places, Stations and Relations, such as Superiors, Equals or Inferiors, without doing any Thing against the Honour and Duty which belongeth to every one in their several Places and Stations. The second requireth, all lawful Endeavours to preserve our own Life, and the Life of others, forbidding to take away our own Life, or the Life of our Neighbour, unjustly, or whatsoever tendeth thereunto. The third requireth the Preservation of our own and our Neighbour's Chastity, in Heart, Speech and Behaviour, forbidding all unchaste Thoughts, Words and Actions. The fourth requireth the lawful procuring and furthering the Wealth and outward Estate of ourselves and others; forbidding whatsoever doth or may unjustly hinder our own or our Neighbour's Wealth or outward Estate. The fifth requireth the maintaining and promoting of the Truth betwixt Man and Man, and of our Neighbours good Names, especially in bearing Witness, forbidding whatsoever is prejudicial to Truth, or injurious to our own, or our Neighbour's good Name. The sixth (or last) requireth full Contentment with our own Condition, with a right and charitable Frame of Spirit toward our Neighbour, and all that is his. Forbidding all Discontentment with our Estate, envying or grieving at the Good of our Neighbour, and all inordinate Motions and Affections to any Thing that is his; yea, that it never enter into our Hearts to have the least Desire, or the least Thought contrary to the Law of God, but that we at all Times abhor Sin from the Bottom of our Hearts, and that we take the greatest Pleasure in doing Justice and Acts of Mercy.

The 114th Question of the HEIDELBERG
CATECHISM.

Q. *BUT can they who are converted to God, perfectly keep these Commandments?*

Q. 2.

“ A. N.

“ *A.* Not at all; but even the holiest Men, as long as they live, have only a small beginning of this Obedience; yet so, that they begin with an earnest and unfeigned Desire and Endeavour, to live not according to some only, but according to all the Commandments of God.”

Q. Wherein doth the perfect keeping of the Law consist?

A. In the perfect and constant Conformity, both of the external and internal Actions of Heart and Life, to every Command of God, *Gal. iii. 10: Cursed is every one that continueth not in all Things, which are written in the Book of the Law to do them.*

Q. Is any Man able to keep the Commandments of God?

A. No mere Man since the Fall is able, by Reason the Law of God is perfect, and the best of Men in this Life are imperfect. *The Law of the Lord is perfect, Ps. xix. 7. And Eccle. i. 7. 20. There is not a just Man upon Earth, that doth Good, and sinneth not.*

Q. May not a Man who is regenerated, and truly converted to God, keep the Commandments perfectly?

A. No. For even in the Regenerate, there is a Law of Sin, which wars against the Law of God, *Gal. v. 7. The Flesh lusteth against the Spirit, and the Spirit against the Flesh, &c. Rom. vii. 22, 23. I delight in the Law of God after the inward Man; but I see another Law in my Members, warring against the Law of my Mind.*

Q. Do we not find, *1 John, iii. 9.* that whosoever is born of God, doth not commit Sin?

A. Yes. But that is not to be taken absolutely, but comparatively, as they have done, and others still do, with Premeditation and Pleasure.

Q. But doth not the Apostle say, that the Righteousness of the Law is fulfilled in Believers?

A. Yes; *Rom. viii. 4.* But the Meaning is, not that we fulfil it in our Persons, by our perfect Obedience to it, but it is fulfilled in us by our Union with Christ,

Christ, who perfectly kept and fulfilled all Righteousness of the Law, which is in Christ, and becomes ours by God's imputing it to us, *Rom. iv. 23, 24.* Now it was not written for his sake alone, (that it was imputed to him) but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus (our Lord) from the Dead.

Q. Are the true converted unto God, easy in their imperfect State?

A. No. But they have a sincere Intention to live according to all the Commandments of God, *Phil. iii. 12, 14.* Not as though I had already attained, or were already made perfect. But I follow after, if that I may apprehend that, &c. Constantly praying to the Lord, that they may continue in the Path of Righteousness unto the End, and be enabled perfectly to keep his Commandments, *Pf. cxix. 5.* O that my Ways were directed to keep thy Statutes! &c. And *Pf. xix. 13.*

The 115th Question of the HEIDELBERG CATECHISM.

Q. WHY will God then have his Law to be so exactly and severely preached, since there is no Man in this Life who is able to keep it?

A. 1st, That during our whole Life we may more and more acknowledge the great Propensity of our Nature to Sin, and so much the more earnestly pray for the Remission of Sins, and Righteousness in Christ. Moreover, that we may apply ourselves incessantly to beg of God the Grace of his holy Spirit, in order to be more and more conformable to his Likeness, until at length when we depart this Life, we may joyfully attain the Perfection proposed.

Of PRAYER.

The 116th Question of the HEIDELBERG CATECHISM.

Q. *WHY is Prayer necessary for Christians?*

A. By Reason of it's being the chief
 " Part of the Acknowledgment which God demands
 " of us; and that he will not give his Grace and
 " holy Spirit, but to those who sincerely ask them,
 " with unfeigned Sighs and continual Prayer of the
 " Heart, and who render him Thanks for it after
 " they have received it."

The 117th Question of the HEIDELBERG CATECHISM.

Q. *WHAT are required in that Prayer which will please God, and be heard of him?*

A. 1st, That we should with a sincere Affection
 " of Heart, call upon the true God, who hath re-
 " vealed himself in his Word, that we may obtain
 " whatsoever he hath commanded to be asked of
 " him. 2^{dly}, That we may sincerely and thoroughly
 " know our own Necessities and our Misery, to hum-
 " ble ourselves deeply before his Majesty. 3^{dly}, To
 " rest ourselves on this sure Foundation, that without
 " having Regard to our Unworthiness, he will most
 " certainly, for Christ's Sake, hear our Prayers,
 " even as he hath promised us in his Word."

Q. *Who is the proper and only Object in Prayer?*

A. God only. It is a Part of his natural Wor-
 ship, therefore it is peculiarly his Honour and Prero-
 gative; and none beside can hear or answer them but
 God, Ps. lxxv. *O thou that bearest Prayer, unto thee
 shall all Flesh come.*

Q. *Must we pray only to God the Father?*

A. No;

Of the CHRISTIAN Religion.

A. No; but even also to the Son, and Holy Ghost as one God, the same in Substance, equal in Power and Glory, 2 Cor. xiii. 13. And Rev. i. 4, 5.

Q. In whose Name are our Prayers to be directed to God?

A. Only in and through Christ and his Name not by the Mediation of Angels or Saints, Col. i. Let no Man beguile you of your Reward, in a voluntary Humility, and worshipping of Angels. For the Love and Satisfaction of Christ alone, gives Success and Acceptance to our Prayers, Rev. viii. 3, 4. 1 Tim. ii. 5. For there is one God, and one Mediator between God and Man, the Man Christ Jesus.

John xvi. 23. Verily, verily, I say unto you, what you ask the Father in my Name, he will give it you.

Q. What is the first Property and Quality of acceptable Prayer?

A. No Prayer can be acceptable to God, unless the Matter of it be agreeable to his Will, James 3. Ye ask, and receive, not because ye ask amiss, ye may consume it with your Lusts. And 1 John 5. 15. This is the Confidence that we have in him, that if we ask any Thing according to his Will, he heareth us.

Q. What is the second Property?

A. To pray with a Heart convinced of our several Wants, our own Unworthiness, and our Greatness, Power, Might and Majesty of an almighty and yet merciful, kind and loving God, humble ourselves deeply before him, adoring his holy Name, confessing our Sins and Unworthiness, acknowledging his Greatness and Goodness, not doubting but we shall have our Petitions granted, for the sake of Jesus Christ, who hath promised (conditionally) John xv. 7. If ye abide in me, and my Father abide in you, ye shall ask what ye will, and it shall be done unto you.

The 118th Question of the HEIDELBERG
CATECHISM.

Q. WHAT would God have us ask of him in our Prayers?

*“ A. Whatsoever is necessary to us, both for
“ Body and Soul, and what our Lord Jesus Christ
“ has summed up in the Prayer which he himself
“ has taught us.”*

The 119th Question of the HEIDELBERG
CATECHISM.

Q. RECITE that Prayer which Christ taught us.

*“ A. Our Father which art in Heaven, hal-
“ lowed be thy Name ; thy Kingdom come ; thy Will be
“ done on Earth as it is in Heaven ; give us this Day
“ our daily Bread, and forgive us our Trespases, as
“ we forgive them that trespass against us ; and lead us
“ not into Temptation, but deliver us from Evil : for thine
“ is the Kingdom, the Power, and the Glory, for ever
“ and ever. Amen.”*

The 120th Question of the HEIDELBERG
CATECHISM.

Q. WHY doth Christ teach us to address God thus, Our Father?

*“ A. That it may stir up in us at the Beginning
“ of our Prayer a filial Fear, and firm Confidence in
“ God, which are the two Foundations of Prayer ;
“ namely, that God is become our Father through
“ Christ, and will much less deny us those Things
“ which we ask of him with a true Faith, than our
“ Parents will deny to us earthly Things we ask of
“ them.”*

The 121st Question of the HEIDELBERG
CATECHISM.

Q. *W* *H* *R* is added, Which art in Heaven?

“ A. That we may not have an earthly
“ Thought of the Majesty of God ; and that we
“ may expect from his Almighty Power whatsoever
“ is necessary for both Body and Soul.”

The 122^d Question of the HEIDELBERG
CATECHISM.

Q. *W* *H* *A* *T* is the first Petition?

“ A. *H* *a* *l* *l* *o* *w* *e* *d* *b* *e* *t* *h* *y* *N* *a* *m* *e*. That is,
“ Grant us first to know thee rightly, to sanctify
“ thee, and to praise thee and magnify thy Almigh-
“ tiness, Wisdom, Goodness, Justice, Mercy and
“ Truth, shining forth in all thy Works. Further,
“ To regulate our whole Life, Thoughts, Words
“ and Works, to the End, that thy most holy Name
“ may not be reproached upon our Account, but
“ rather honoured and praised.”

The 123^d Question of the HEIDELBERG
CATECHISM.

Q. *W* *H* *A* *T* is the second Petition?

“ A. *T* *h* *y* *K* *i* *n* *g* *d* *o* *m* *e*. That is, Rule
“ us so by thy Word and Spirit, that we may sub-
“ mit ourselves more and more to thee. Preserve
“ and increase thy Church ; destroy the Works of
“ the Devil, and every Power that exalteth itself
“ against thy Majesty ; frustrate all Designs which
“ are formed against thy holy Word, until thy King-
“ dom be fully revealed, when thou wilt be all in all.”

The 124th Question of the HEIDELBERG
CATECHISM.

Q. WHAT is the third Petition?

*A. Thy Will be done on Earth as it is in
" Heaven. That is, Grant that we, and all Men,
" renouncing our own Will, may readily, and with-
" out any Murmuring, obey thy Will, which is only
" Holy. And that so every one in his Vocation may
" acquit himself of his Duty, and do thy Will with
" the same Readiness and Faithfulness as the Angels
" do in Heaven."*

The 125th Question of the HEIDELBERG
CATECHISM.

Q. WHAT is the fourth Petition?

*A. Give us this Day our daily Bread.
" That is, Be pleased to provide us with whatsoever
" is necessary for the Body; and by that we may
" acknowledge and confess thee to be the only Foun-
" tain of all Happiness, and that neither our Cares,
" nor our Labour, nor even the good Things which
" thou hast given us, can avail us any Thing with-
" out thy Blessing; and that by Consequence we
" ought to withdraw our Trust in all Creatures, and
" place it only in thee."*

The 126th Question of the HEIDELBERG
CATECHISM.

Q. WHAT is the fifth Petition?

*A. And forgive us our Trespases, as we
" forgive them that trespass against us. That is, For
" the Sake of the Blood of Christ, do not impute to
" us, most miserable Sinners, all our Offences, nei-
" ther that Corruption, which still cleaveth to us;
" even as we find this Testimony of thy Grace in
" our.*

“ our Hearts, that we are firmly resolved to forgive
“ from the Heart, all those who have offended us.”

The 127th Question of the HEIDELBERG
CATECHISM.

Q. WHAT is the sixth Petition ?

“ *A. And lead us not into Temptation, but*
“ *deliver us from Evil.* That is, Since we are so
“ weak of ourselves, that we cannot subsist one Mo-
“ ment ; and that moreover the Devil, the World,
“ and our own Flesh, which are our mortal Enemies,
“ are continually making War against us, be pleased,
“ O God, to preserve and fortify us by the Virtue
“ of thy holy Spirit, to the End that we may not
“ sink in this spiritual Combat, but that we may al-
“ ways resist with Courage, until at last we gain a
“ compleat Victory.”

The 128th Question of the HEIDELBERG
CATECHISM.

Q. WHAT is the Conclusion of that Prayer ?

“ *A. For thine is the Kingdom, the Power*
“ *and the Glory, for ever and ever.* That is to say,
“ We ask all these Things of thee, because as being
“ our King, and having all Things in thy Power,
“ thou hast both the Ability and the Will to grant
“ us all that is good and well ; these Things we
“ therefore ask, that out of them all Glory may
“ redound, not to us, but to thy holy Name, which
“ ought to be eternally praised.”

The 129th Question of the HEIDELBERG
CATECHISM.

Q. WHAT does the Word Amen signify ?

“ *A. Amen,* That is to say, This is true

“ and certain ; for it is more true that my Prayer is
 “ heard by God, than I find in my Heart that it is
 “ my Desire it should be so.”

Q. But to give the short Contents of this Prayer, what doth the Preface, Our Father which art in Heaven, teach us ?

A. Besides, that we should pray with and for others, it is to stir up in us at the Beginning of our Prayer, a filial Fear and firm Confidence in God, whose Throne is in Heaven, and from whose Almighty Power we may expect whatsoever is necessary for both Soul and Body.

Q. How many Petitions are there in the Lord's Prayer ?

A. Six ; three which tend to the glory of God, and the others to our Welfare and Salvation.

Q. What is the Meaning of the Three first Petitions ?

A. That is to say, *1st*, That God may be known rightly, and praised of us in all his Works. *2dly*, That his Church may increase in a great many Virtues, be defended against all Enemies, and the Kingdom of Glory fully revealed. *3dly*, That God, by his Grace, would make us able and willing to know and submit to his Will in all Things, and that with the same Readiness and Faithfulness as the Angels do in Heaven.

Q. What is the Meaning of the others ?

A. *1st*, That God may be pleased to provide us of his free Grace, with whatsoever is necessary for the Body ; and that we may enjoy his Blessing. *2dly*, That he, for Christ's Sake, would pardon all our Sins, as we, by his Grace, are cordially resolved to forgive others. *3dly*, That God would either keep us from being tempted to Sin, or support and deliver us when we are tempted.

Q. What doth the Conclusion, For thine is the Kingdom, the Power, &c. teach us ?

A. That we ask all those Things of God, as
 being

being our King, having all Things in his Power, and at his Command, and that the full Glory, as is most right, shall and ought to redound to his holy Name, and that he ought to be eternally praised for his Care and Love to all Mankind; and in Testimony of our Desire, and Assurance of being heard, we say, *Amen.*

Q. Has every one a full Right to address the Almighty in the Lord's Prayer?

A. No; every one has no special Interest in God, as his Father; which imports the Spirit of Adoption as the Principal of all acceptable Prayers, *Gal. iv. 6.* And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, *Abba, Father.* Therefore the former Christians have called it, the Prayer of Believers; and to pray the Lord's Prayer, was only permitted unto them who were baptized; but the unconverted may pray it so far as they breath unto God, that it may please him to bring them into such Condition wherein they may pray it with a full Right.

Q. But are Christians bound by a Necessity to use that Form of Words? Or was it only intended for a Directory to them?

A. That Form of Words may be lawfully used, according to Christ's Ordinance, *Matt. vi. 9. Luke xi. 12.* But also it is plain Christ's Intention was, to regulate our Duty of Prayer by it. 1st, Because this Prayer is set down diversly by the Evangelists, *Matt. vi. 11, 12. Luke xi. 3, 4.* 2^{dly}, Christ, and his Apostles, did not always use this Form of Words afterwards, as appears by his Prayer at Lazarus's Grave, *John xi.* and that for his Apostles, *John xvii.* 3^{dly}, Because these Words, *Matt. vi. 9.* After this Manner, plainly shew, it's Use was intended for a Directory to us.

Q. May then Christians use any other Forms of Prayer?

A. What belongs to the Forms of Prayer, we cannot disapprove them, in respect to Children in Under-

standing, or weak Believers; they can serve them by Way of Crutches, and auxiliary Helps, to excite their Desires, and bring them in a good Order and proper Words, before the Throne of God. Thus we find Forms of Prayer and Blessing in the holy Scriptures, Numb. vi. 23, 26. Matt. vi. 9. But we disapprove the Abuse of it, as in the Case of those that satisfy themselves with a Form of Prayer, which they utter without Knowledge or Affection, and very often not at least suitable to their State or Condition, but out of Custom only, and as a Form wherein they greatly sin against God. And we say, that it is the Duty of all Christians, from a Sense of their own Sins, Wants and Mercies, to be often with God in Prayer, guiding themselves in that spiritual Duty by such inward and outward Helps, as they, by his Word and Spirit are able to furnish themselves with; yea, however stammering they may be, even as a Beggar who wants a Charity, or as a Child, which stammering asketh something of his Father or Mother. And for all that, they may not always keep themselves to the Forms of Prayer, nor that they go forth in their own Strength, trusting to their own Promptness or Preparations; but endeavour to express their Mind before God, without such an Help, but that they honour the Spirit of God by Dependence on him, praying for his Influences and Assistances in this necessary Duty; which will enable them to pray without using the Forms of others.

Of F A S T I N G.

Q. DO we find any Thing mentioned about Fasting, in the holy Scriptures?

A. Yes, Matt. xvii. 21. Howbeit, this Kind goeth not out but by Prayer and Fasting. Luke ii. 37. With Fastings and Prayers, Night and Day. 2 Cor. vii. 5. That you may give yourselves to Fasting and Prayer.

Q. What

Q. What Kind of Abstinence is required in a religious Fast?

A. 1st, Greater Abstinence is required, than the common Law of Temperance prescribeth; for Temperance ought to be perpetual, but Fasting is extraordinary, and upon special Occasions. 2^{dly}, This Abstinence must not only be in Meats and Drinks, but also in all other Things that tend to the Pampering of the Body, *Dan. x. 3.* 3^{dly}, This Abstinence is to be such, and so great, that thereby we may be made fitter for extraordinary Humiliation, *Ezek. viii. 21.* 4^{thly}, Because all and every one are not of the same Constitution, this fitness for religious Humiliation occasioneth Variety of Abstinence; so that the Measure of Abstinence which is profitable and necessary for one, would be an Impediment to another; and neither can any particular Rule be given for all and every Man to observe in the Measure of Abstinence.

Q. In what doth the Religion of a Fast consist?

A. 1st, A religious Fast differs from a natural and civil Fast in this, that it is commanded by Religion, that is, it doth directly and immediately tend to the Worship and Honour of God. 2^{dly}, Yet is it not in itself the Worship of God, but only as a Means whereby true Worship is promoted; for Reason, *first*, Fasting restrains our Passions. *Secondly*, Fasting makes our Mind sedate, and stills the sinful Agitations of our Flesh. *Thirdly*, It draws the Soul from carnal Things, and unites it nearer to God; makes it more able and more ready to consider about, and reflect upon Things in their own Nature; wherefore God promises, *Zach. viii. 19. The Fast of the fourth Month, and the Fast of the fifth, and the Fast of the seventh, and the Fast of the tenth, shall be to the House of Judah, Joy and Gladness, and cheerful Feasts.*

Q. Is it lawful publickly to appoint such Fasts?

A. Not at Man's Pleasure, because there is nothing religious which depends altogether upon Man's Wit;

but upon an extraordinary Cause in Divine Providence, thus to call Men to the extraordinary Invocation of God, is both lawful and pious, *Joel* ii. 12. And such Fasting *Josaphat* has published, *2 Chron.* xx. 3. As also the King of *Nenive*, *John* iii. 5.

Q. Upon what Occasions should it be proper to Fast?

A. Not only if there is a general Need for Land or Church, but also upon particular Cases; as for Instance, before we dedicate our Child unto God in Baptism, or when we are in a Time of Preparation before that awful and solemn Ordinance, the Lord's Supper; or otherwise when we shall examine ourselves concerning our spiritual State; and in many other Sorts of Cases, particularly when we come to a sense of heinous Sins; observing such pious Fasting, we will be Followers of our Lord Jesus Christ, who very often has performed such Fasting, as in the Evangelical History appears; and though the Performance of it seems to be strange to most People in our corrupt Age, and in very few Families such Fasting is practised, notwithstanding that, it is a Duty required of all Christians, *Matt.* vi. and *Joel* ii. &c. And would we not Sin against the Command of God, we must endeavour to observe that as well as any other; and that we also in every Thing, may have the Answer of a good Conscience before God.

Of the external Profession of FAITH.

Q. W H E R E F O R E is external Profession of Faith necessary?

A. It is necessary for many Reasons; 1st, Because God hath commanded it and declares, *Luke* xii. 8. *Whosoever shall confess me before Men, him shall the Son of Man also confess before the Angels of God.* 2^{dly}, It is not enough to believe with the Heart unto Righteousness; but with the Mouth, Confession must be made unto Salvation. *If thou shalt confess with thy Mouth*
the

the Lord Jesus, and shalt believe in thine Heart, that God hath raised him from the Dead, thou shalt be saved, *Rom. x. 9, 10.* That is Heart and Mouth must correspond. 3dly, Because there is a grievous threatening made against the Neglect of this Duty, *Mark viii. 58.* *Whosoever therefore shall be ashamed of me and of my Words in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father, with the Holy Angels.* And *Luke ix. 26. xviii. 18. 2 Tim. ii. 12.* 4thly, Because this Profession makes for the Edification of other Men, and the Neglect of it is a Scandal to them, *Phil. i. 12.* *The Things which happened unto me, have fallen out rather unto the furtherance of the Gospel.* And *Phil. ii. 15, 16.* 5thly, Because this Profession of Faith makes for the Glory of God, *Phil. i. 20.* *To be in nothing ashamed, and Christ always be magnified in our Body.* And the Denial of it is a great Reproach to the Name of God, as if it were a Thing to be ashamed of, *Luke ix. 26.* *For whosoever shall be ashamed of me and of my Words, &c.* 6thly, It is an Ingratitude to the High Priest of our Profession, Christ Jesus, *Heb. iii. 1.* Who, notwithstanding of the same Nature with his Father, has not been ashamed to call us *Brothers, &c.*

Q. Is this Profession always and every where necessary?

A. It is always and every where required, that we deny not the Faith, or make any Profession or Shew contrary to the true Faith, when there is some Hope at least, that it would tend to the Glory of God, and the Edification of our Neighbour; else it is not necessary or convenient every where, without Difference, to profess what we believe, *Matt. vii. 6.* *Give not that which is Holy unto the Dogs, &c.*

Q. Why is a Man bound to make Confession, when he is asked publicly concerning his Faith, by one that is set in Authority?

A. In common Course he is bound so to do, 1 *Pet.*

iii. 15. Because it pertains to the Glory of God, and the Salvation of others, *Matt. x. 18.*

Q. May Infidels be compelled to the Profession of the true Faith, by such as be their Governors?

A. They ought not to be compelled to it; 1st, Because Faith itself cannot be wrought by Constraint; the Act of true Faith proceeds always voluntarily from Men, not from Fear or Force, *Pf. xlvii. 10. Acts 2. 41.* 2^{dly}, Because external Profession, without internal Faith, is nothing but Hypocrisy; the Profession must be an Expression of Faith. 3^{dly}, Because the Church by this Means is corrupted, whilst those are thrust upon it as Members which are not fit; yea, from whom instead of any Good, on the contrary, nothing else than the greatest Damage for Land and Church can be expected, as Experience teaches us.

Q. What do you infer from hence?

A. That it is not enough to admit every one to be a Member of the Church, after he has learned a small Lesson of the Doctrine by Heart, or knows the Principles of the Christian Religion, and by that way the Number of external Professors may be enlarged; but the Ministers before they admit a Person to such Profession, exactly ought to examine whether he has a Mind and sincere Intention to live accordingly, *shewing his Faith by his Works, James 2.* Yet they are to be allured with Favours and Reasons, seriously to consider with themselves of Faith, and of the embracing of it; and to obtain such Faith, they ought to hear the Word preached, and endeavour for a true Christian Knowledge, whilst *Faith comes by hearing, and hearing by the Word of God, Rom. x. 17.*

The Application upon this Doctrine.

BEHOLD, my Friends, now you have seen by all that hath been written or spoken, what belongs to the Principles of the pure and most excellent Doctrine. But suppose you have learned those all by Heart, you have a sufficient Knowledge of Religion, you can speak about it with Understanding; think not, that the Knowledge of all that, is enough to secure your Souls from eternal Damnation. Nay, no Gifts, no Knowledge, or all the Sciences of Theology, but only that which is operative and influential upon your Heart and Life, and to which you pay Obedience, that alone, and nothing else, can secure you from God's eternal Wrath and everlasting Miseries, *John xiii. 17. If you know these Things, happy are ye if you do them.* The greatest Sins may be found in Conjunctions with the greatest Knowledge, as you see in the fallen Angels. Light is then only a Blessing when it guides the Soul into the Way of Duty and Obedience.

Therefore let it not be enough for you to know the Will of God, but also to do it; let the same Mind be in you, which was in Christ Jesus, when he saith, *Pf. xl. 8, I delight to do thy Will, O my God; yea, thy Law is within my Heart.*

Preserve this Doctrine carefully in your Hearts and Memories, that you may say with *David, Pf. cxix. 1. Thy Word have I hid in my Heart, that I may not Sin against thee.*

Labour to get a high Esteem of those venerable Truths which you have learned, and an experimental Feeling of their Sweetnesses; meditating frequently on them, even as *David, Pf. cxix. 16. I will delight myself in thy Statutes, I will not forget thy Word.* And *Pf. cxix. 93. I will never forget thy Precepts, for with them thou hast quickened me.* And Verse 99. *Thy Testimonies are my Meditation.* Bringing forth the Fruits thereof in your Lives, so that at any Time I may say with *Paul, Col. i. 3, 4, 5, 6. We give Thanks to God,*

and the Father of our Lord Jesus Christ, praying always for you, since we heard of your Faith in Christ Jesus, and of the Love which ye have to all the Saints; for the Hope which is laid up for you in Heaven; whereof ye heard before in the Word of the Truth of the Gospel; which is come unto you, as it is in all the World, and bringeth forth Fruit, as it doth also in you, since the Day you heard of it, and knew the Grace of God in Truth.

Yea, before I conclude this my Application, I will with a certain Author (though with some Alteration) recommend in the most solemn and serious Manner, the Study and Practice of the Christian Religion to you all, as that which is the most important of all other Things, which alone will carry every Thing else along with it, and which is both the *Light of the World*, and the *Salt of the Earth*.

“ Nothing (saith he) does so open our Faculties,
 “ and compose and direct the whole Man, as an
 “ inward Sense of God, of his Authority over us,
 “ as the Laws he has set us, of his Eye ever upon
 “ us, of his hearing our Prayers, blessing our En-
 “ deavours, watching over our Concerns, and of his
 “ being to judge, and to reward or punish us in ano-
 “ ther State, according to what we do in this.
 “ Nothing will give a Man such a Detestation of Sin,
 “ and such a Sense of the glorious Perfections, of the
 “ Goodness of God, and of our Obligations to Holi-
 “ ness, as a right Understanding and a firm Belief of
 “ the Christian Religion. Nothing can give a Man
 “ so calm a Peace within, and such a firm Security
 “ against all Fears and Dangers without, as the Belief
 “ of a kind and wise Providence, and of a future State.
 “ An Integrity of Heart, gives a Man a Courage
 “ and a Confidence that cannot be shaken. A Man
 “ is sure, that by living according to the Rules of
 “ Religion, he becomes the wisest, the best and
 “ happiest Creature, that he is capable of being.
 “ Honest Industry, the employing his Time well,
 and

“ and a constant Sobriety, and undefiled Purity and
“ Chastity, with a quiet Serenity, are the best Pre-
“ servers of Life and Health. So that, take a Man
“ as a single Individual, Religion is his Guard, his
“ Perfection, his Beauty, and his Glory. This
“ will make him the Light of the World, shining
“ brightly, and enlightening many round about him.
“ Then take a Man as a Piece of Mankind, as
“ a Citizen of the World, or any particular State,
“ Religion is indeed then *the Salt of the Earth*; for
“ it makes every Man to be to all the Rest of the
“ World, whatsoever one can with Reason wish or
“ desire him to be. He is true, just, honest and
“ faithful in the whole Commerce of Life, doing to
“ all others that, which he would have others do to
“ him. He is a Lover of Mankind and of his Coun-
“ try. He may and ought to love some, more than
“ others; but he has an Extent of Love to all of
“ Pity and Compassion, not only to the poorest, but
“ to the worst; for the worse any are, the more they
“ are to be pitied. He has a Complacency and De-
“ light in all that are truly, tho’ but defectively Good;
“ and a Respect and Veneration for all that are emi-
“ nently so. He mourns for the Sins, and rejoices
“ in the Virtues of all that are round about him. In
“ every Relation of Life, Religion makes him an-
“ swer all his Obligations. It will make Princes
“ just and good, faithful to their Promises, and
“ Lovers of their People. It will inspire Subjects
“ with Respect, Submission, Obedience and Zeal for
“ their Prince. It will sanctify Wedlock, to be a
“ State of Christian Friendship, and mutual assist-
“ ance. It will give Parents the truest Love to their
“ Children, with a proper Care of their Education.
“ It will command the Returns of Gratitude and
“ Obedience from Children. It will teach Masters
“ to be gentle and careful of their Servants; and
“ Servants to be faithful, zealous and diligent in their
“ Master’s

“ Master’s Concerns. It will make Friends tender
 “ and true to one another; it will make them gene-
 “ rous, faithful and disinterested. It will make Men
 “ live in their Neighbourhood as Members of one
 “ common Body, promoting first the general Good
 “ of the Whole; and then the Good of every Par-
 “ ticular, as far as a Man’s Sphere can go. It will
 “ make Judges and Magistrates just and patient,
 “ hating Covetousness, and maintaining Peace and
 “ Order without Respect of Persons. It will make
 “ People live in so inoffensive a Manner, that
 “ it will be easy to maintain Justice, whilst Men are
 “ not disposed to give Disturbance to those about
 “ him. This will make Pastors faithful to their
 “ Trust, tender to their Sheep, and watchful over
 “ them; and it will beget in the People an Esteem
 “ for their Persons and their Functions.

“ Thus, Religion, if truly received, and sincerely ad-
 “ hered to, would prove the greatest of all Blessings
 “ to a Nation. But (in this Manner the Author
 proceeds) by Religion I understand, somewhat more
 “ than the receiving some Doctrines, though ever so
 “ true, or the professing them, and engaging to
 “ support them, not without Zeal and Eagerness;
 “ what signifies the best Doctrines, if Men do not
 “ live suitable to them, if they have not a due Influ-
 “ ence upon their Thoughts, their Principles, and
 “ their Lives? Men of bad Lives, with sound Opi-
 “ nions, are self-condemned, and lie under a highly
 “ aggravated Guilt. Nor will the Heart of a Party,
 “ (arising out of Interest) and managed with Fury
 “ and Violence) compensate for the ill Lives of such
 “ false Pretenders to Zeal, while they are a Disgrace
 “ to that, which they profess and seem so hot for.

“ By Religion I do not mean, an outward Com-
 “ pliance with Form and Customs, in going to
 “ Church, to Prayers, to Sermons and to Sacraments,
 “ with an external shew of Devotion, or which is

„ more

“ more, with some inward forced good Thoughts,
“ in which many may satisfy themselves, while this
“ has no visible Effect on their Lives, nor any in-
“ ward Force to subdue and rectify their Appetites,
“ Passions and secret Designs. Those customary
“ Performances, how good and useful soever, when
“ well understood, and rightly directed, are of little
“ Value when Men rest on them, and think that
“ because they do them, they have therefore ac-
“ quitted themselves of their Duty, though they
“ continue still proud, covetous, full of Deceit, Envy
“ and Malice. Even secret Prayer, the most effectual
“ of all other Means, is designed for a higher End,
“ which is to possess our Minds with such a constant
“ and present Sense of Divine Truths, as may make
“ these live in us, and govern us, and may draw
“ down *such spiritual Gifts* as may exalt and sanctify
“ our corrupt Natures. So that by Religion I mean,
“ such a Sense of divine Truth as enters into a Man,
“ (by God’s Grace and Spirit) and becomes a Spring
“ of new Nature within him ; reforming his Thoughts
“ and Designs, purifying his Heart and sanctifying
“ him, and governing his whole Deportment, his
“ Words as well as his Actions ; convincing him,
“ that it is not enough not to be scandalously vicious,
“ or to be innocent in his Conversation, but that he
“ must endeavour thro’ the Grace of God, to be entirely,
“ uniformly and constantly pure and virtuous ; ani-
“ mating him with a Zeal to be still better and better,
“ more eminently good and exemplary, using Prayers
“ and all outward Devotions as solemn Acts, testifying
“ what he is inwardly and at Heart, and as Methods
“ instituted by God ; to be still advancing in the Use
“ of them further and further, into a more refined and
“ spiritual Sense of divine Matters. This is true Re-
“ ligion, which is the Perfection of human Nature, and
“ the Joy and Delight of every one that feels it active
“ and strong within him. It is true, this is not arrived

“ at

“ at all at once, and it will be mixed with a great many
 “ Corruptions and Frailties of Nature ; but as those
 “ ill Mixtures are the perpetual Grief of his Soul,
 “ so it is his chief Care to watch over and to mortify
 “ them ; he will be in a continual Progress, still
 “ gaining Ground upon himself ; and as he attains to
 “ a good Degree of Purity, he will find a noble
 “ Flame of Life and Joy growing upon him.”

O happy State ! Who should not ardently desire and endeavour, by the Grace of God, to obtain such Felicity ?

Now I exhort you with Solomon, *Fear God, and keep his Commandments, for this is the All of Men.*

Then you may be assured of God's Blessing ; for as many as walk according to this Rule, *Peace be on them, and Mercy upon the Israel of God, Gal. vi. 16.* And remember the Words of David, *What Man is he, that desireth Life, and loveth many Days, that he may see Good ? Keep thy Tongue from Evil, and thy Lips from speaking Guile. Depart from Evil, and do Good ; seek Peace, and pursue it. The Eyes of the Lord are upon the Righteous, and his Ears are open to their Cry ; but the Face of the Lord is against them that do Evil, to cut off the Remembrance of them from the Earth. The Righteous cry, and the Lord heareth, and delivereth them out of all their Troubles. The Lord is nigh unto them that are of a broken Heart ; and saveth such as are of a contrite Spirit, Ps. xxxiv.*

Herewith I conclude, praying for you to God ; and I desire that ye might be filled with the Knowledge of his Will in all Wisdom and spiritual Understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good Work, and increasing in the Knowledge of God. Commending you to God, and to the Word of his Grace, which is able to build you up, and give you an Inheritance among all them that are sanctified. *Amen.*

F I N I S.

OBSERVATION.

AFTER the Answers to the 19th, 21st and 37th Questions of the *Heidelberg* Catechism were printed, I have by preciser Examination found some Mistakes in the Translation done by one unknown Author, in the Year of our Lord 1720; which the Reader is desired to correct in this Manner:

In the Answer to the 19th Question, Line 8, read, *only begotten Son*. In the Answer to the 21st Question, Line 6, instead of *will*, read, *bath*; and instead of *want*, read, *granted*. In the Answer to the 23^d Question, Line 3, read, *only begotten Son*. In Question 33, read, *only begotten*. In the Answer to the 37th Question, Line 5, before *propitiatory*, leave out *a*, read, *the only*.

Which Mistakes have occasioned me to compare the Translation (where I have made use of in this System) with the *Latin* and *Low Dutch* Catechism; and finding therein more Errors, I have (without depreciating the Work of the Author, but only for the Preservation of our Doctrine) corrected them in general, where I thought necessary to give the true Sense and Meaning of it.

N. B. Knowing that it happens as rarely to find a Book without Errors, as a Raven with white Feathers, I should the Correction of those (crept into this System by the overlooking of the Author or Printer) have left to the Candour of the Reader: But it being in general the Nature of Mankind to censure the least Mistakes of others, though they cannot improve them, when they should be in the same or like Circumstances, I thought fit to insert them here; and which I hope the Reader will please to correct, before he attempts criticizing the Work.

ERRATA.

In the DEDICATION,

PAGE 2, line 19, read *edification*; p. 3, l. 13, r. *being*; l. 16, r. *edification*; l. 28, r. *unworthy*; p. 5, l. 12, r. *hath*.

In the PREFACE,

Page 2; l. 5, r. *innacctracies*; l. 9, r. *sequel*; p. 3, l. 3, r. *questions*; l. 25, r. *John 1*; p. 4, l. 21, r. *ridicule*; l. 24, r. *hadst*.

In the ADDRESS to Parents,

Page 2, l. 38, r. *brackish*; p. 3, l. 5, r. *lies*; l. 6, r. *stabbing*; l. 15, r. *mortally*; l. 20, r. *melancholy*; p. 4, l. 34, r. *wholly*; l. 38, r. *feigned*; p. 7, l. 1, r. *bearkened*; l. 10, r. *vouchave*.

In the SYSTEM.

Page 1, l. 3, r. *religion*; l. 20, r. *world*; p. 2, l. 25, after, 3dly, add, *That we shew the right Means of our Reconciliation to God according to his Justice.* And, 4thly; p. 3, l. 4, r. 2 *Pet. i. 21*; p. 4, l. 3, r. *the*, l. 4, leave out *more*, r. *and justly*; l. 6, r. *infallible*; l. 11, r. *Job xi. 7, Duter. xxix*; p. 5, l. 12, add *contained*, after *not*; p. 36, l. 28, r. *merits*; p. 38, l. 38, r. *John v. 43*; p. 50, l. 25, for *religion*, r. *reason*; p. 60, l. 34, add *in*, after *with*; p. 63, l. 16, for *should*, r. *do*; p. 71, quest. 34, in the answer, leave out *his*, r. *by virtue thereof*; p. 87, l. 5, add *as the chief angel*, after *when he*; for *by the*, r. *by his*; l. 16, leave out, *of his angel*; p. 90, l. 12, r. *sanctifier*, p. 91, l. 14, r. *wholly*; p. 100, l. 3, r. *infallible*; p. 107, l. 26, r. *dispenser*; p. 116, quest. 74, in the answer, l. 9, instead of, *as is*, r. *as it was*; p. 79, l. 30, r. *ascension*; p. 125, l. the last, r. *consciousness*; p. 127, quest. 81, in the answer, l. 5, instead of, *converted*, r. *covered*; p. 132, l. 16, r. *John 3*; p. 141, l. 27, r. *solving*; p. 160, quest. 100, in the answer, l. 9, r. *forbidden*; p. 175, l. 19, r. *commended*.

In the APPLICATION.

Page 179, l. 9, r. *nor*; l. 17, r. *conjunction*.

Lesser Mistakes are left to the Candour of the Intelligent.

QUESTION 1.

OF the Christian Religion. Page 1

QUESTION 2.

Of the Holy Scriptures. 2

QUESTION 3.

The 1st and 2^d Questions of the *Heidelberg* Catechism.

Of our Christian Consolation, and the Means of attaining it. 5

The 3^d, 4th and 5th Questions of the *Heidelberg* Catechism.

Of the Knowledge of our Misery by the Law. 11

The 6th, 7th and 8th Questions of the *Heidelberg* Catechism.

Of the Origin and Greatness of our Corruption. 17

The 9th, 10th and 11th Questions of the *Heidelberg* Catechism.

Of God's Justice, and the Punishment of Sin. 24

The 12th, 13th, 14th and 15th Questions of the *Heidelberg* Catechism.

Of the Redemption of Man; the Means of our Deliverance; and Quality of our Redeemer. 26

The 13th, 14th, 15th 16th, 17th, 18th and 19th Questions of the *Heidelberg* Catechism.

The Reasons, the Person, and Doctrine of the Mediator. 29

The 20th, 21st, 22^d and 23^d Questions of the *Heidelberg* Catechism.

Of the Necessity of Faith, and Description of its Object. 33

The 24th and 25th Questions of the *Heidelberg* Catechism.

Of the Division of the Symbol and Trinity. 43

The 26th Question of the *Heidelberg* Catechism.

Of God the Father. 48

The 27th and 28th Questions of the *Heidelberg* Catechism.

Of the Providence, and the Use of this Article. 51

The 29 th and 30 th Questions of the <i>Heidelberg</i> Catechism.	
Of God the Son, and his Name Jesus.	54
The 31 st and 32 ^d Questions of the <i>Heidelberg</i> Catechism.	
Of the Name Christ.	57
The 33 ^d and 34 th Questions of the <i>Heidelberg</i> Catechism.	
Of the Name of God's only begotten Son, and our Lord.	64
The 35 th and 36 th Questions of the <i>Heidelberg</i> Catechism.	
Of Christ's Incarnation.	67
The 37 th , 38 th and 39 th Questions of the <i>Heidelberg</i> Catechism.	
Of Christ's suffering under the Judge <i>Pontius Pilate</i> , and his Crucifying.	70
The 40 th , 41 st , 42 ^d , 43 ^d and 44 th Questions of the <i>Heidelberg</i> Catechism.	
Of Christ's Death, Burial and descending into Hell.	71
The 45 th Question of the <i>Heidelberg</i> Catechism.	
Of Christ's Resurrection.	78
The 46 th , 47 th , 48 th and 49 th Questions of the <i>Heidelberg</i> Catechism.	
Of Christ's Ascension into Heaven.	79
The 50 th , 51 st and 52 ^d Questions of the <i>Heidelberg</i> Catechism.	
Of Christ sitting on the right Hand of his Father, and his coming to Judgment.	84
The 53 ^d Question of the <i>Heidelberg</i> Catechism.	
Of God the Holy Ghost.	88
The 54 th , 55 th and 56 th Questions of the <i>Heidelberg</i> Catechism.	
Of the Church, the Communion of Saints, and Remission of Sins.	91
The 57 th and 58 th Questions of the <i>Heidelberg</i> Catechism.	

The CONTENTS. iii

Of the Resurrection of our Body, and eternal Life.	95
The 59th, 60th and 61st Questions of the <i>Heidelberg</i> Catechism.	
Of the Fruits of Faith, and especially of our Justification by Faith only.	108
The 62d, 63d and 64th Questions of the <i>Heidelberg</i> Catechism.	
Arguments against Justification by our Works.	103
The 65th, 66th, 67th and 68th Questions of the <i>Heidelberg</i> Catechism.	
Of the Sacraments.	107
The 69th, 70th and 71st Questions of the <i>Heidelberg</i> Catechism.	
Of Baptism.	112
The 72d, 73d and 74th Questions of the <i>Heidelberg</i> Catechism.	
Erronious Opinions of Baptism refuted.	114
The 75th, 76th and 77th Questions of the <i>Heidelberg</i> Catechism.	
Of the Lord's Supper.	119
The 78th and 79th Questions of the <i>Heidelberg</i> Catechism.	
Transubstantiation refuted ; and an Explanation of the Words used in the Lord's Supper.	122
The 80th, 81st and 82d Questions of the <i>Heidelberg</i> Catechism.	
Difference between the Lord's Supper, and the <i>Papist's</i> Mass. Worthy and unworthy Communicants, with some Difficulties removed.	124
The 83d, 84th and 85th Questions of the <i>Heidelberg</i> Catechism.	
Of the Keys of the Kingdom of Heaven.	135
The 86th and 87th Questions of the <i>Heidelberg</i> Catechism.	
Of the Necessity of Gratitude.	137
The 88th, 89th, 90th, 91st and 92d Questions of the <i>Heidelberg</i> Catechism.	
Of our Conversion and good Works.	143

The 93^d, 94th, 95th, 96th, 97th, 98th, 99th, 100th,
101st, 102^d, 103^d, 104th, 105th, 106th, 107th,
108th, 109th, 110th, 111th, 112th, 113th and
114th Questions of the *Heidelberg* Catechism.

Of the moral Law. 153

The 115th Question of the *Heidelberg* Catechism.

Of our Imperfection in keeping the Law ; and the
Use of the Law. 163

The 116th, 117th and 118th Questions of the *Hei-
delberg* Catechism.

Of the Necessity of Prayer, and its Properties. 166

The 119th, 120th, 121st, 122^d, 123^d, 124th, 125th,
126th, 127th, 128th and 129th Questions of the
Heidelberg Catechism.

Of the Lord's Prayer. 168

A D D I T I O N.

Some Observations made on the Lord's Prayer ; and
Use of Forms of Prayer. 173

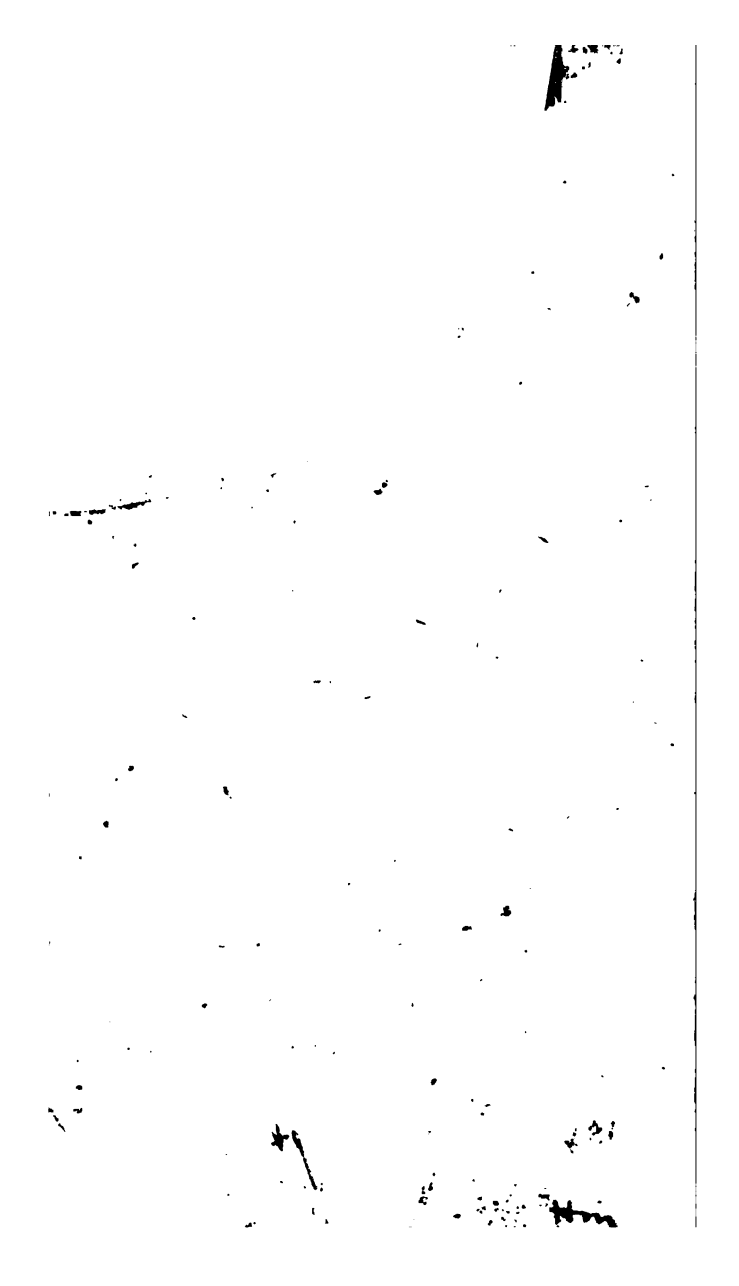
Of Fasting. 174

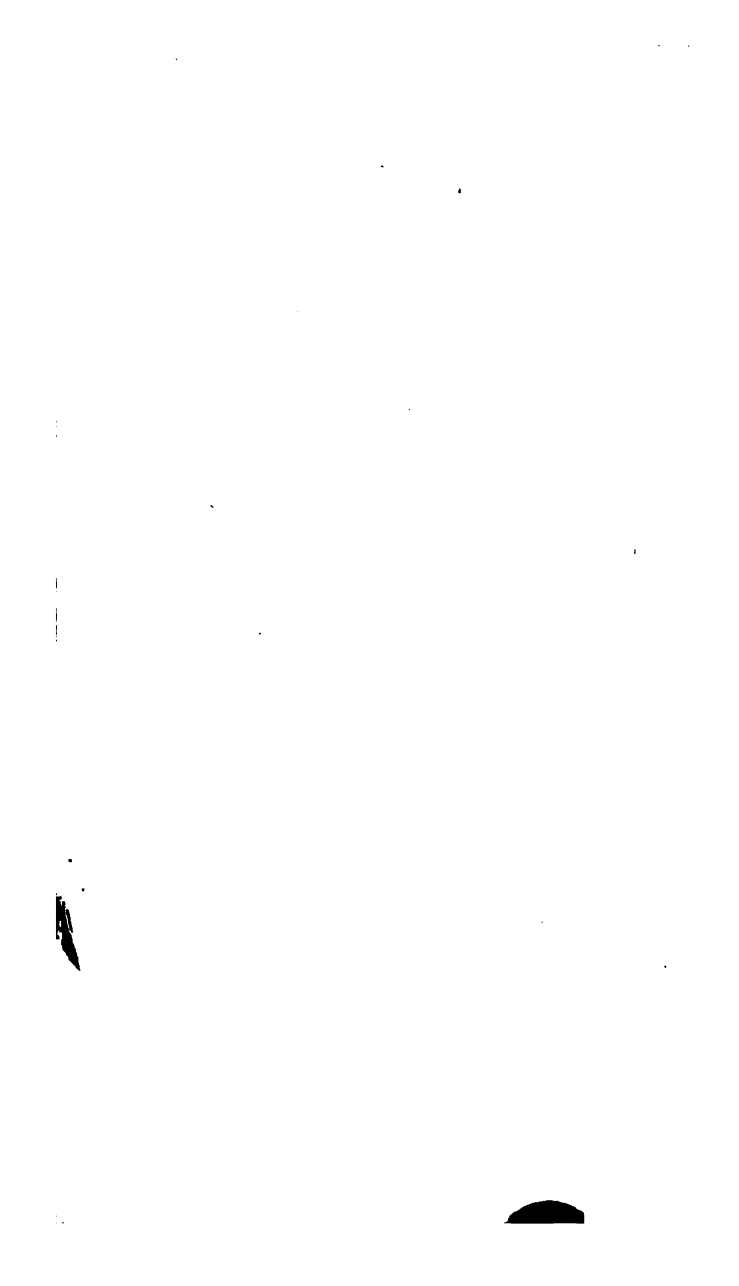
Of the external Profession of Faith. 176

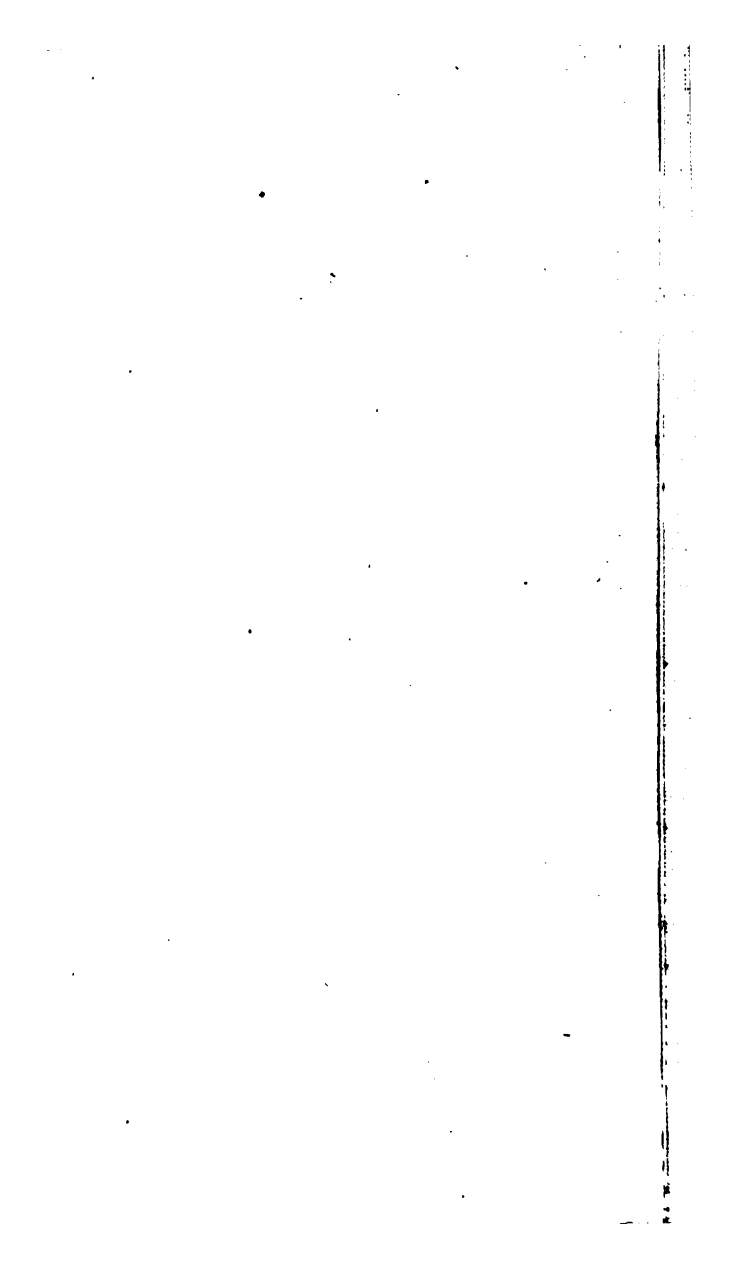
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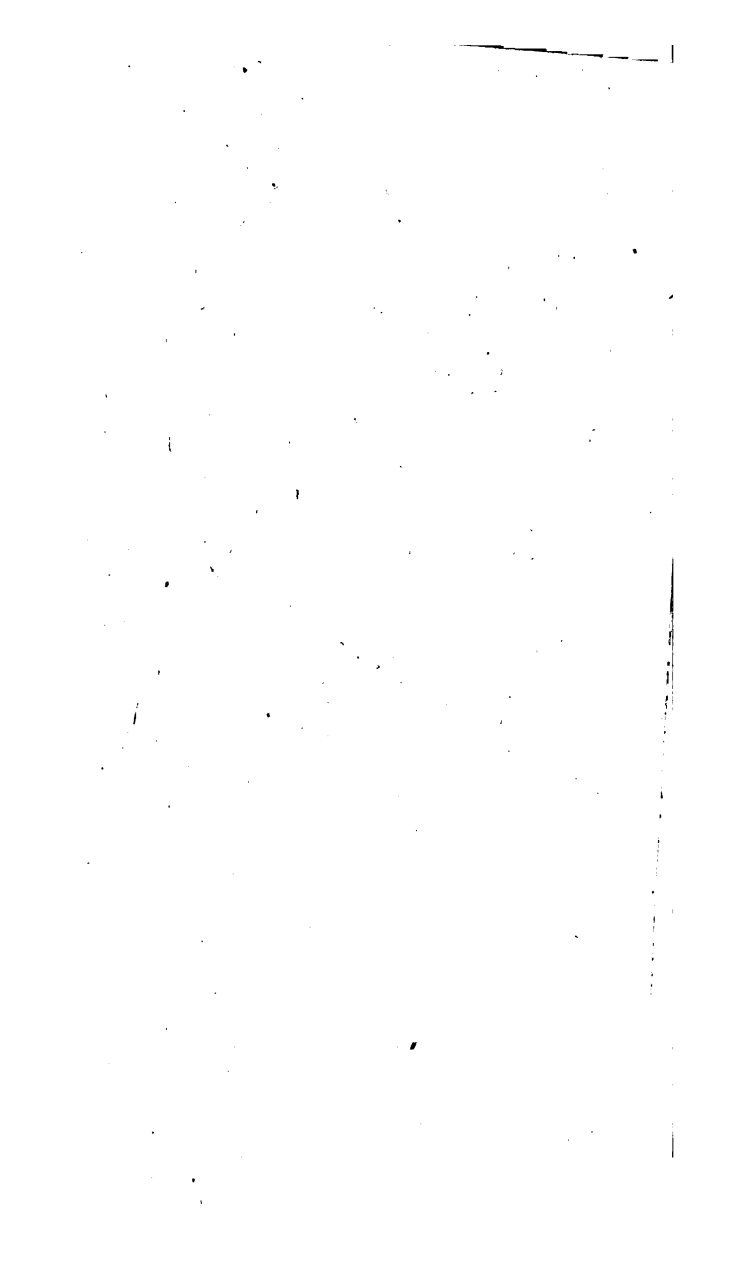
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